In this issue...

Lichter Scholorship Recipients

page 7

Yom Ha'Atzmaut 2015 Israel at 67

page 12

Yip Harburg's Legacy

page 18

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WASHTENAW JEWISH NEWS

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Celebrate Israel 2015: kumzitz and more

Rabbi Ilana Baden, special to the WJN

The Ann Arbor Jewish community once again looks forward to its annual opportunity to honor Israel and what she represents through the *Celebrate Israel* program on Sunday afternoon, May 17.

The highlight of *Celebrate Israel 2015* will be a community *kumzitz*. *Kumzitz* comes from the Yiddish words *kum*, which means come, and *zitz*, which means sit. In contemporary Hebrew, it signifies a social gathering around a campfire with music, food and drink. Participants will also enjoy a falafel bar (kosher under supervision) and a wide array of interactive activities. The cost for this event is $10 per person or $25 per family with registration before May 11, or $15 per person or $36 per family after May 11.

Nahalal delegation at Celebrate Israel 2011

Celebrate Israel will begin at 4 p.m. with activity stations. Many of the local Jewish agencies and synagogues will sponsor activities such as pita baking, wine tasting, storytelling, toy making, and arts and craft projects for children and adults. There will even be a chance for participants to get their photo taken with "historical" figures. Moreover, members from Ann Arbor's sister community in Israel will host the "Nahalal Tent," which will convey the spirit and joy of the *moshav* (agricultural village).

At 5:30 p.m., everyone will gather around the campfire and will have an opportunity to sing, dance, and prepare some traditional *kumzitz* food on the flames.

"We are so excited to help produce this year's Celebrate Israel event," shared Neal and Bunky Elyakin, who are this year's *Celebrate Israel* chairs. "We both remember sitting around *kumzitz* fires in Israel, with lots of dancing and music, great food, and wonderful friends. Our Ann Arbor community has so much to offer to everyone. This year's celebration of Israel is one of our Jewish community's premier events. We look forward to seeing everyone there!"

For more information and to register for the events, visit www.jewishannarbor.org or call 677-0100. ■

Federation annual meeting set for May 27

David Shtulman, special to the WJN

Laurie Barnett will conclude three years as president of the Jewish Federation when the 2015 Annual Meeting is held at the Jewish Community Center of Greater Ann Arbor, at 7 p.m., on Wednesday, May 27. Barnett's tenure has been marked by an agenda of outreach and inclusiveness by the Federation, an increase in fundraising and community services and a restructuring of the Federation board and operations. A revised set of Federation bylaws reflecting the Federation restructuring will be voted upon at the meeting. Barnett's remarks will reflect on her time as Federation president and her feelings about the role of Federation in the Ann Arbor Jewish community.

Neal Blatt, a physician and long-time board member, will succeed Barnett as president. Blatt has served many roles in the Federation, from his time in the Young Adult Division to Allocations chair, chair of the Jewish Community Impact Fund and several other Federation committees and task forces.

Laurie Barnett and Neal Blatt

In addition to the recognition of incoming and outgoing board members, the Federation will honor Martin Shichtman, founding chair of the Jewish Studies Program at Eastern Michigan University. Shichtman has been a profound force at EMU, and in the Southeast Michigan Jewish community, at engaging both the university administration and the community in the establishment of this program that recently offered its first minor degree in Jewish Studies. In addition to his work in building the Jewish Studies program, Shichtman has become an important leader in the fight against BDS in academia, lecturing nationally and in Israel on the subject.

The annual meeting will also feature the presentation of the Susan L. Lichter Memorial Endowed Israel Scholarships to Zachary Bernstein and Miriam Hamermesh.

Rabbi Ilana Baden, who will be leaving the Federation staff in June, will present the opening D'var Torah.

The Federation Annual Meeting is open to all Federation members and their guests. RSVPs should be sent to Cindy Adams at Cindy@jewishannarbor.org. ■

JCC to host Chaverim B'Shirim's spring concert

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host Chaverim B'Shirim's Spring Concert on May 3, at 3 p.m.; admission is free. For over 20 years, this "friends in songs" volunteer choir has been entertaining the Ann Arbor Jewish community with Marilyn Krimm as the conductor and director in several concerts each year. This spring's concert of secular music by Jewish composers promises to be a timely and eclectic mix of the familiar from then and now. The chosen composers include George and Ira Gershwin, Steven Sondheim, Leonard Cohen, and Bob Dylan. The musical selections are a collaborative effort among the members of the choir.

This spring, selections will include excerpts from *Porgy and Bess* and *Into the Woods*, both critically acclaimed musicals which have seen high profile revivals in recent years, the former on the Broadway stage, and the latter via Disney's wildly popular film adaptation. The Cohen and Dylan songs were chosen by those choir members who will perform them.

Chaverim B'Shirim originated when Krimm, who earned her Doctor of Musical Arts degree from the University of Michigan, retired from serving Temple Beth Emeth in 1992, where, among other things, she was the choir director. Many members of the TBE choir wanted to continue singing with Krimm and eventually decided that the best rehearsal and performance venue to reach the widest audience was the JCC Since the establishment of "a musical family of sorts," said Krimm, many original members have passed away or moved away from Ann Arbor, ■

JLI course explores the origins of Judasim

Rabbi Aharon Goldstein, special to the WJN

The Rohr Jewish Learning Institute (JLI) will present Judaism Decoded: The Origins and Evolution of Jewish Tradition, a new six-week spring course which will uncover the unique formula that has sustained Jewish tradition for millennia.

Paul Shapiro and Rabbi Goldstein

Rabbi Aharon Goldstein of the Chabad House will conduct the six course sessions at 9:30 a.m., and 7:30 p.m. on Tuesdays, from May 12, at Jewish Commuicty Center of Greater Ann Arbor and the Chabad House.

"Just as science follows the scientific method, Judaism has its own system to ensure authenticity remains intact," explains Rabbi Zalman Abraham of JLI's New York headquarters. "We wanted to shed light on the mystery that surrounds biblical interpretations. This really is an eye-opening course."

With the world changing at a rapid pace, Judaism Decoded tackles the intricate questions of whether rabbis can unilaterally change Torah, and how Jewish tradition reacts to new circumstances and modern-day dilemmas.

Judaism Decoded is "an extraordinarily sophisticated examination of Talmudic methodology, tackling the toughest questions about the nature and legitimacy of rabbinic law," says Dr. Eugene Kontorovich, a law professor at Northwestern University and contributor to theinfluential Volokh Conspiracy law blog. The course, he says, combines "high academic rigor with fundamental rooting in Jewish tradition."

"Judaism encourages us to question," adds Rabbi Goldstein, the localJLI instructor in [Ann Arbor. "Torah law is built on a complex source code, and we're going to examine it in detail. But we're going to reach back even further: How do we even know the Torah is true inthe first place?

"This course is going to address these controversial questions head on. I don't think anyone will want to miss this."

Like all previous JLI programs, Judaism Decoded is designed to appeal to people at all levels of Jewish knowledge, including those without any prior experience or background in Jewish learning. AllJLI courses are open to the public, and attendees need not be affiliated with a particular synagogue, temple, or other house of worship.

Interested students may visit www.myJLI.com for registration and other course-related information. JLI courses are presented in Ann Arbor in conjunction with the JCC and Chabad House. ■

JCI Graduates, 2014

Course overview

1. The Dynamic Duo

If we have a written law, why do we need tradition? And if we have a tradition, what's the point of a written law? Discover the brilliance of this binary system, and how it has kept Jewish tradition intact for millennia.

2. A formula for eternity

Circumstances change, and, in most cases, so do the rules—unless, that is, the rules were created as principles with a unique formula to make them apply to any situation that may arise. Explore the systematic formula through which Jewish law is applied to solve new, modern-day dilemmas.

3. Rabbis making rules

Is my rabbi allowed to change the law when she deems it necessary? When do rabbis have the power to legislate new laws? And what prevents a rabbi from unilaterally changing the face of Judaism?

4. Debating the divine

The Talmud is filled with all kinds of debates. If the law is Divine, should there be any room for discussion? When there are differences of opinion, how do we determine the law? And why does the Talmud record opinions that were ultimately overruled?

5. Laws that expire

While most Jewish practices are as relevant today as ever, some laws have reasons that no longer apply. When does a law expire? How is it revoked? And why might we choose to continue a practice even once its rationale is no longer relevant?

6. Evidence for sinai

Judaism encourages us to question. How do we know the Torah is true? Why was Maimonides so convinced about the historic truth of the revelation at Sinai? Is there any empirical evidence to support his claim?

WASHTENAW JEWISH NEWS

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In this issue…

Advertisers 23
Best Reads 17
Calendar 20
Campus 11
Congregations 8
Israel 12
Kosher Cuisine 19
On Another Note 18
Rabbis' Corner 10
Youth 6
Vitals 23

New U-M Library exhibit showcases pushkes from around the world

Yaffa Klugerman, special to the WJN

There exists a sound that has the power to summon thoughts of giving, responsibility, and community. It's the sound of a coin being dropped in a *pushke*, or *tzedakah* (charity) box.

A new exhibit at the Jean & Samuel Frankel Center for Judaic Studies at the University of Michigan showcases the universality of the custom by presenting *pushkes* from around the world. The 40 charity boxes on display are from the Jewish Heritage Collection Dedicated to Mark and Dave Harris, a unique assemblage of books, ephemera, artwork and objects of everyday and religious significance in Jewish life. Housed in the U-M Library's Special Collections Library, the Jewish Heritage Collection is the gift of Constance and (the late) Theodore Harris. The exhibit will be on display at the through September 10 at 202 South Thayer St, Suite 2000.

Pushke

Vintage Blue Boxes

"Organizations that produced and continue to distribute the boxes and solicit donations in them include relief agencies, benevolent associations, children's aid societies, yeshivas, synagogues, hospitals, orphanages, and many more," explained Elliot H. Gertel, the Irving H. Hermelin Curator of Judaica in the University Library. "In this exhibit, you will see a wide range of such organizations represented with a number of different shapes and materials, in addition to the typical rectilinear metal *pushkes*."

The commandment to give *tzedakah*—which is commonly translated into English as "charity," but actually means "justice"—is a well-accepted Jewish practice. Maimonides listed eight levels of giving charity, with the highest rank given to one who provides employment to another. The second-highest level, giving anonymously to an anonymous recipient, is the essence of the *pushke*.

According to Gertel, *pushkes* may date back to the Middle Ages when such boxes were passed through homes and synagogues. By the 20th century, *pushkes* for every conceivable type of charitable organization could be found in homes, shops, synagogues, schools, offices, and institutions. Examples of many can be seen at the exhibit, including several versions of the popular Jewish National Fund "blue box."

Among some of the most memorable tzedakah boxes on display are a South African Jewish War Appeal Relief Supplies Box, meant for Jews in displaced persons camps after World War II; a pushke fashioned from a shofar; and an elaborate metal and glass tzedakah box created by artist Gary Rosenthal.

"The *pushke* exhibit exemplifies the Jewish precept of '*hiddur mitzvah*'—of beautifying a commandment—in this case the responsibility to be charitable," said Deborah Dash Moore, director of the Frankel Center and Frederick G. L. Huetwell professor of history at U-M. "Although a number of the *pushkes* are simply pragmatic boxes to hold coins, many are beautiful examples of efforts to inspire their owners to contribute money to a Jewish cause. The exhibit speaks to recent scholarly attention to the materiality of Jewish life, recognizing that religious precepts are not just abstractions but are expressed through physical forms." ■

Reserve now for Sephardic Feast at El Harissa

WJN staff writer

On Saturday, May 30, El Harissa Market Cafe will host a Tunisian Sephardic Feast, prepared by owners Khaled Houamed and Susan Thomas, and guest chef Sylvie Jami Salei. El Harissa features North African and Mediterranean cuisine.

Jami Salei grew up in a traditional Jewish home in Tunis, Tunisia; In her teens, she moved with her family to France; and then Israel. She now lives in Farmington Hills. Many of the dishes that will be served as part of this five-course feast were inspired by her family's traditional foods, as well as by French and Israeli cuisine.

Two seating times are available: 6 p.m. and 8 p.m. The cost of the dinner is $35. Reserve by May 23 by calling 585-0686 or emailing elharissaannarbor@gmail.com. El Harissa is located at 1516 North Maple Road.

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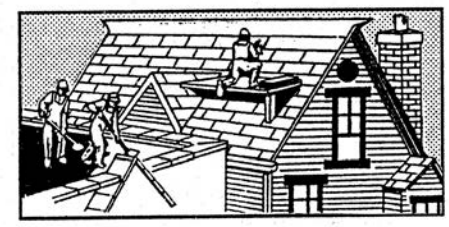
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Matthaei Botanical Gardens , 1800 N. Dixboro Road, Ann Arbor
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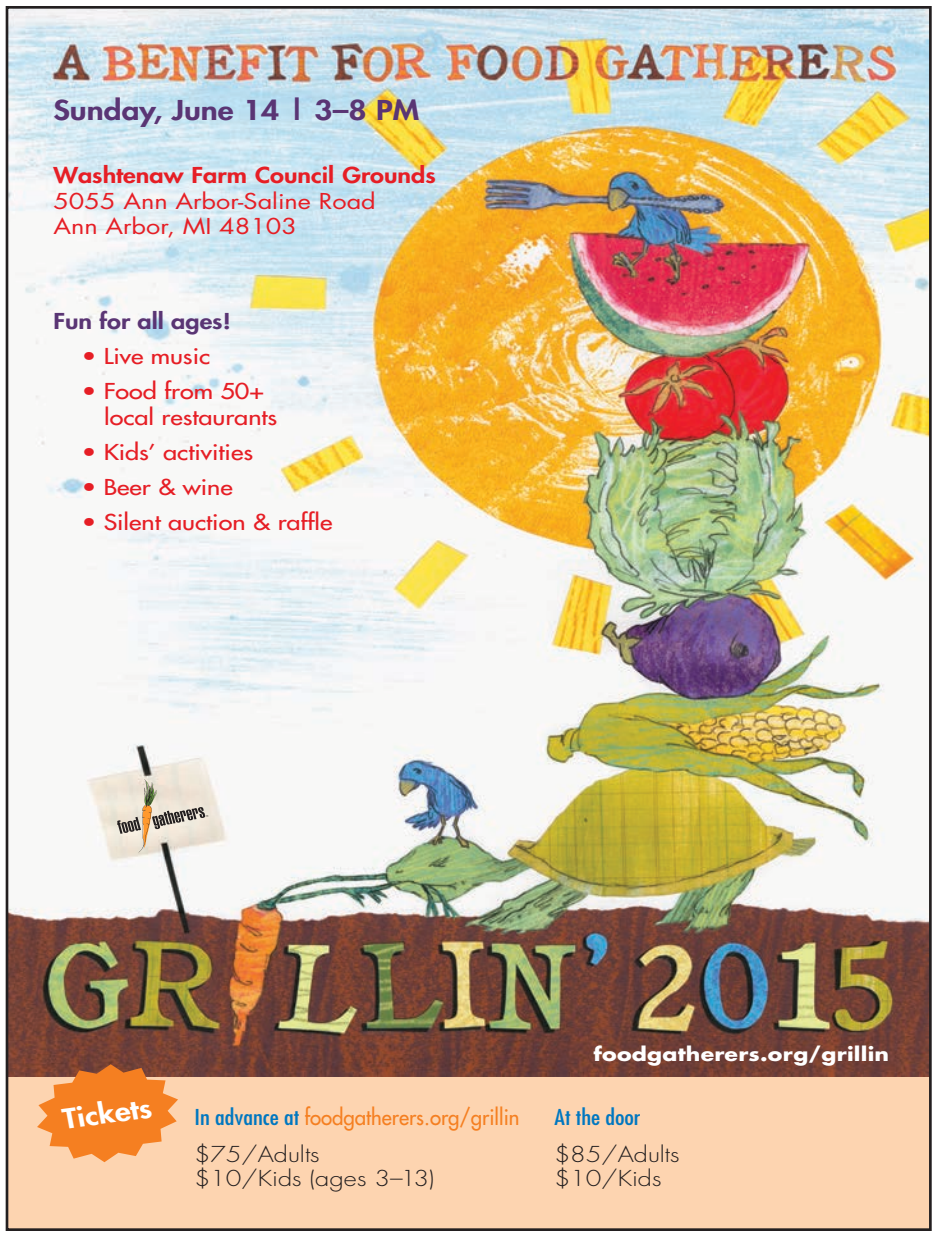
All-ages learning, demos, food, tours, and more. Come enjoy the intersection of food, sustainability and Jewish life. For more information visit Facebook.com/JewishAllianceFLJ

Program possible by Impact Grant from Jewish Federation of Greater Ann Arbor.



JFS helps families raise "kids who care"

Sarah Schneider Hong, special to the WJN

Jewish Family Services has launched new programming to energize and engage children and families about the importance and joys of giving back. The mission of these programs is to support local families in raising compassionate, aware and civic-minded kids committed to repairing the world and serving others. Over 200 people attended the first annual JFS Kids Care Fair at Travis Pointe Country Club on Sunday March 15. Families with children ages 2–10 years old spent the afternoon participating in hands-on service-learning activities, including but not limited to topics such as valuing older adults, disability awareness and environmental stewardship. There were fun physical activities such as gymnastics, yoga and swimming also emphasizing the importance of good self-care. A fabulous performance by the Wild Swan Theater was a big hit with children and adults alike! David Schtulman, Executive Director of the Jewish Federation, had this to say about the action packed event: "I loved the variety of activities, both fun and educational, that were available at the JFS Kids Care Fair. There was something for everyone and I am sure everyone learned about something new."

JFS was thrilled by the wonderful variety of local groups and organizations (Jewish and other) who dedicated their time and efforts to hosting activity stations at the fair. Activity partners included: Ann Arbor Police Department, Ann Arbor Symphony, Beth Israel Madrichim, Dominique Theophilus RYT, Elameno-Peace, Greenhills School Trio, Gym America, Hebrew Day School (5th grade), JCC Scouts of Ann Arbor, Jewish Federation Family Salon, Junior League of Ann Arbor, Kim Braun, Noah's Team of Ann Arbor, Temple Beth Emeth Youth Group and the Wild Swan Theater. JFS Executive Director Anya Abramzon said: "For me the most heartwarming element of the program was the beautiful collaboration of so many Jewish and non-Jewish organization, coming together to support a very important mission of raising the next generation of community activists, doers and leaders." Indeed JFS is looking forward to the long-term benefits to the community gleaned by investing in today's youth and the tagline for the JFS Kids Care Fair is "Because today's kids who care are tomorrow's leaders."

Local corporate sponsors such as Ann Arbor Pediatric Dentistry, Travis Pointe Country Club and Quest Martial Arts also showed their support. The event was largely made possible by a generous grant awarded to JFS by the Ann Arbor Area Community Foundation Youth Council. Thanks to the participation of over 200 event attendees, the JFS Food Pantry and Counseling Services received a great boost to help local families in need.

JFS Disability Awareness activity

Wild Swan Theater's performance

The 2015 JFS Kids Care Fair was the "kickoff" gala event for a year's worth of programming, consisting of fun and enriching age-appropriate volunteer projects for families spearheaded and organized by JFS. The ongoing family volunteer events are part of the new JFS "Kids Creating Community" Program. The next KCC event will be a "Spring Park Clean-up" at Southeast Area park in Ann Arbor (at Ellsworth & Platt) Sunday May 3, from 2-4pm. Anyone interested in joining JFS for the May 3 event should sign up online. To learn more about upcoming events and to get involved, visit www.jfsannarbor.org/kidscreatingcommunity . Older youth, grades 9-12, may wish to become involved in the Kids Creating Community program as leaders serving on the "Kids Creating Community Youth Council." Teens interested in service-learning and philanthropy and eager to take a leadership role in such a program, should contact sarah.hong@jfsannarbor.org for more information about the council and how to apply.

The date for the 2016 JFS Kids Care Fair has not yet been finalized but will be announced and widely publicized sometime this fall. If your agency, business or local organization would like to be an activity partner or corporate sponsor for the 2016 fair, contact Sarah Hong at JFS. ■

"United Against Nuclear Iran" representative to address Hadassah

Maxine Solvay, special to the WJN

Confused about the Iran nuclear deal framework announced on April 2? President Obama believes it is a "once-in-a-lifetime opportunity to see whether or not we can at least take the nuclear issue off the table" and potentially bring regional stability to the Middle East. Israeli Prime Minister Benjamin Netanyahu and congressional Republicans have blasted the accord. Senator Dianne Feinstein (Calif.), the top Democrat on the Senate Intelligence Committee, has stated that the nuclear framework was "a better agreement, candidly, than I thought it was ever going to be."

Bob Feferman

Bob Feferman, outreach coordinator from United Against Nuclear Iran (UANI) will be presenting one side of the issue at Hadassah's May 28 meeting. The talk will share his organization's analysis of the nuclear deal framework and their belief that Prime Minister Netanyahu's recent speech to Congress was understating the threat. UANI believes the framework is "not a bad deal. It's a very dangerous deal. We all deserve better."

Feferman's talk, "Iran is a Threat to Peace and Human Rights," is open to Hadassah members and their significant others. It will be held on Thursday, May 28, at 7:30 p.m. RSVP required to Maxine Solvay at solvaym@att.net or 668-1901.

UANI is a not-for-profit, non-partisan, advocacy group that seeks to prevent Iran from fulfilling its ambition to obtain nuclear weapons. UANI was founded in 2008 by Ambassador Mark D. Wallace, the late Ambassador Richard Holbrooke, former CIA Director Jim Woolsey and Middle East expert Dennis Ross. UANI's private sanctions, campaigns, and state and Federal legislative initiatives focus on ending the economic and financial support of the Iranian regime by corporations at a time when the international community is attempting to compel Iran to abandon its illegal nuclear weapons program, support for terrorism and gross human rights violations.

Founded in 1912, Hadassah, the Women's Zionist Organization of America, is the largest women's Zionist Jewish membership organization in the United States. 330,000 members strong, Hadassah is entering its second century, growing its commitment to innovative and life-changing medical care and research, women's empowerment, education, advocacy, philanthropy and building Jewish identity – in Israel, America and around the world. For more information, visit www.hadassah.org. ■

Ann Arbor ORT Spring Dinner

Joan Levitt, special to the WJN

The Ann Arbor chapter of ORT America will hold its annual Spring Dinner on Monday, June 1. The dinner will be at 6:30 p.m., at the Quarter Bistro at 300 South Maple Road in Ann Arbor. The three-course dinner, offering a choice of three entrees, will cost $40 per person.

Jeff Bernstein

Marty Shichtman

The dinner will provide ORT members and potential members the opportunity to dine with friends and to honor the chapter's generous donors.

This year's program will feature speakers Marty Shichtman, PhD, and Jeff Bernstein, PhD, professors in the Eastern Michigan University Jewish Studies program. Shichtman and Bernstein teach a course, "Becoming Jewish in America," which includes a trip to New York City, Philadelphia and Washington, DC. Sixteen students, including six Jewish students, participated in the 2014 trip. Two students will attend the dinner to offer their perspective of the course.

ORT is the largest Jewish education nonprofit in the world, serving 300,000 students annually in more than 50 countries. ORT's courses emphasize the increasingly important fields of science and technology. ORT graduates fuel economies — obtaining and utilizing the skills that prepare them for the needs of the local job market. ORT and the quality of an ORT education have remained stable and reliable sources of hope and opportunity since 1880.

Rides to the dinner will be available to those who need them. For more information or to RSVP, contact Elaine Sneideman at esneid@aol.com by May 22. ■

Essential pieces of a Jewish community

Hadar Dohn, special to WJN

For a small university town, Ann Arbor has it all: congregations of all sorts—Reform, Conservative, Orthodox, Reconstructionist, Humanistic and Chabad—a Jewish Community Center with its Early Childhood Center, the Jewish Federation of Greater Ann Arbor, Jewish Family Services, and of course, the Hebrew Day School of Ann Arbor. All are significant elements in the tapestry of Jewish life, each necessary for the completion of the community. It is fitting for a diverse university town to embrace Jewish engagement in a variety of ways. Ann Arbor's uniqueness is in the interactions among Jews regardless of their affiliations.

HDS students, future Jewish leaders

Hebrew Day School of Ann Arbor's existence enables families for whom Jewish education is important to choose Ann Arbor. For this reason HDS collaborated with the Jewish Community Center, the Jewish Federation of Greater Ann Arbor, and Jewish Family Services, to present a larger view of Jewish Ann Arbor. It hosted an Open House and Bagel Breakfast event for local realtors at the JCC. Real estate professionals joined leaders from the Ann Arbor Jewish community to learn why Ann Arbor is such a great place for their Jewish clients to live, work, play and raise a family. Tours of both the JCC and its Early Childhood Center and HDS were given in an information-packed morning.

At Hebrew Day School, educating children to become knowledgeable and committed Jews is at the core of its mission. Day school education has been proven to be an indicator of future Jewish identity, affiliation, and leadership roles. At the day school, the programs and curriculum are designed with these goals in mind. For example, *tikkun olam*, repairing the world, is a daily conversation. Students are taught to look for, identify, and recognize wrongs in the world, and learn that they can make a difference. Leadership opportunities are built in as well so students are able to live by experience; it is a lab for Jewish living and contribution to the community.

Hebrew Day School is a microcosm of Ann Arbor. It attracts a diverse mix of families from all streams within the Jewish community. In addition to its Schechter affiliation, HDS added a RAVSAK affiliation, the network for Jewish community day schools. HDS's families identify as Conservative, Reform, Orthodox, or as having no denominational affiliation at all. Students are taught to accept and respect differences, and the day school community is thoughtful and courteous.

For more information or to schedule a personal tour, contact Ali Reingold, director for Admissions and Marketing, at admissions@hdsaa.org or 971-4633. ■

Happy kindergarteners at HDS

Peretz Hirshbein, director of the ECC shares his insights with realtors

Ann Arbor realtors listen to Jewish leaders explain about Jewish life in Ann Arbor

Together we do extraordinary things

By David Shtulman

The allocations process energizes me. After spending eight intensive months asking people for money, it's great to start putting it to work. Our process begins in March with site visits to our beneficiary agencies and then continues with formal presentations to the allocations committee. The annual campaign closes the last day of April and the committee meets the first week in May to determine the recommendations for allocations for the coming year. Those recommendations go to the Federation Board for review in mid-May and by the time we get to our Annual Meeting at the end of May everyone knows how much money they will be receiving come September.

True, it sounds more exhausting than energizing, but this is why I love it. We have an extraordinary group of people working on behalf of the Jewish community in Ann Arbor. They are committed, caring and very hard working. They have a vision for the agencies they lead and the role of those agencies in Jewish life. After a few days of listening to them, discussing their accomplishments and hearing about their challenges, I know that everything the Federation has done in support of their efforts has been worthwhile. Few people outside the Federation allocations committee get to see the individual efforts and the integration of those efforts to build Jewish community like we do. That is a shame.

I think about an automobile assembly line. There are workers who take pride in the body and those whose expertise is the engine or the transmission or any other element of the car. Each does good work in their field, but it is the integration of those elements into a product that can be driven off the plant that is really special. We have that in Ann Arbor. But the analogy goes further. In order for the production line to get the pieces it needs for assembly, the company relies on hundreds of sub-contractors and suppliers to provide the parts that are needed. A flaw in a $10 part can cause the entire vehicle to malfunction. Everyone involved has to take pride in their contribution to the finished product and do their part right.

The Jewish community is no different. If each of our service agencies and congregations are collectively the assemblies that comprise the finished product, it is the many hundreds of participants and donors that are the components of each assembly.

When we envision ourselves as a part of a larger whole, we understand that the finished product is much greater than the sum of its parts. Ten disconnected individuals do not have the power of a minyan and a minyan cannot match the accomplishments of a congregation. And a collective of congregations can meet a much more diverse selection of needs than a single congregation. The more varied, yet integrated the pieces, the more rewarding the entity we call Jewish community is for everyone. It all begins with those ten disconnected individuals.

In this way, each of us is dependent on another. Each individual participant, member or donor is an essential building block of our communal institutions. At the same time, each institution is a service provider for its participants, members and donors. One cannot exist without the other. Yet it is easy to forget how important we are as individuals in that equation.

The allocation season is when I am reminded what a fine product the Jewish community of Ann Arbor is and how many dedicated people it takes to make it so. I am also reminded how challenging it is to build and to sustain. How much it must evolve each year to meet the demands of an ever-changing society. And how simple it is to take what we have for granted.

It is easy to think there are so many people involved it doesn't matter what I do. I want to give more time to my other interests, more money to my other charities, to take a year or two off from my Jewish involvement. It won't make a difference. But it does. Every person is crucial. We all matter. When one of us disappears, that space is not automatically filled by the next person in line. Our community does not become more efficient when our collective volunteer and donor pools get smaller, merely less capable and, perhaps, less attractive.

As we complete this program year and enter the summer months, I urge us all to consider the amazing Jewish communal life we have created in Ann Arbor and to recognize what a treasure it is. Let's all enjoy it, commit to its future and encourage even more people to get involved next year.

Together, we do extraordinary things. ■

2015 Susan L. Lichter Memorial Endowed Israel Scholarships recipients

Rabbi Ilana Baden, special to the WJN

Ann Arbor teens Zachary Bernstein and Miriam Hamermesh are the recipients of the 2015 Susan L. Lichter Memorial Endowed Israel Scholarship Fund. Paul and Carolyn Lichter created the fund to honor the memory of their daughter, Susan Lichter z"l, and over 170 relatives, friends and community members contributed to the fund. The proceeds provide two scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs.

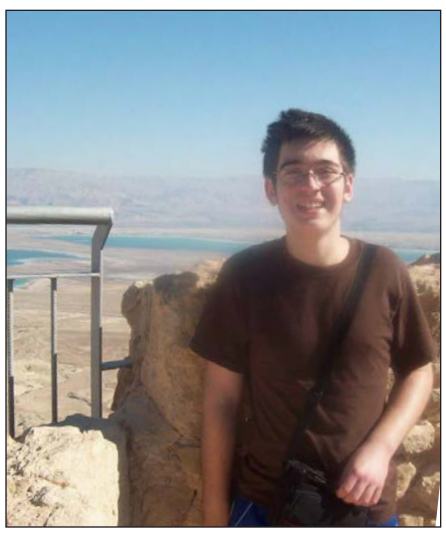
Bernstein is currently a high school sophomore, and will be participating in Alexander Muss High School in Israel Summer Program. Hamermesh is a high school junior, and will take part in the Young Judea Machon in Israel program.

These applicants were selected by the Susan L. Lichter Memorial Endowed Israel Scholarship Committee, chaired by Laurie Lichter and including Judie Lax and Ami Rosenthal. The Lichters are pleased their efforts are bearing fruit. "We are so happy to be able to make a difference by helping these two outstanding teens reach their dreams of travelling to Israel," said Carolyn. "We thank the committee for the excellent job they did in reviewing the applications. We know that it must have been difficult for them to make a decision, and we look forward to helping more young people in the years to come."

Looking for a more in-depth Israel experience

By Zachary Bernstein

I went on a trip to Israel with my family this past winter. My grandfather, who believes that we shouldn't use the word "awesome" because it's overused, suspended his rule for the duration of the trip. Israel was an awesome and incredible experience for my family and me, and I'm really glad I went. At the same time, I felt that I could have gotten more out of it.



Zachary Bernstein at Masada

One thing would have made it better. I heard and saw so many interesting things; however, I knew it was likely I would retain only a small portion of the historical information I heard about the Land of Israel and the Jewish people. I am very interested in Jewish history, and Judaism as a religion means a lot to me. Some of the things I learned and experienced in Israel were very interesting. An example of this is when I learned more about life atop Masada; Masada wasn't simply a fortress where the people died, it was also their neighborhood where they lived for several years. Other things I experienced in Israel were truly moving. It was a powerful experience for me when we were walking through the Old City of Jerusalem and saw things such as the Hurva Synagogue, the Western Wall tunnels, and the remains of King David's Palace. Seeing the Kotel and praying at the Wall for Friday night services were also very spiritually moving.

I really want to be able to fully understand the important events and people in Jewish history, and be able to learn the information in a way that I will remember it. I look forward to having this opportunity when I return to Israel this summer. To me, it is very important that I know as much as I can about Jewish history, because that is a very important aspect of my identity. I want to be able to connect with the history in a way that will remain with me. Some specific events and time periods I am interested in and hope to learn more about include the United Monarchy, the Hasmonean dynasty, King Herod, and the Mishnaic and Talmudic periods. I hope that by learning and retaining more information about these time periods, I will be able to better connect to my identity and our people's history.

The program I will be attending, a six-week summer program, is the Alexander Muss High School in Israel. I will be learning about the history of the Land of Israel and the Jewish people in both classroom settings and at the locations where history took place. The program is an educational program, with emphasis on retention and understanding of material, not simply tourism. There are tests, assignments, and papers. Unlike most students, I do not dread these things. My hope and expectation is that this approach to Jewish history will help me permanently remember the material I will be learning.

Another one of my goals for visiting Israel is to gain a better understanding of the many different opinions pertaining to the many issues facing Israel and Jews around the world. Issues relating to anti-Semitism, the meaning of a Jewish state, conflict with Israel's neighbors, and internal politics are all very complicated but also critical for a mature understanding of what it means to be a Jew and a Zionist in today's world. I would really appreciate having a greater understanding of some of these issues, as well as the different opinions surrounding them. To me, it is very important that I be educated on these issues, and Alexander Muss High School in Israel is a good place to gain a solid foundation. In addition to learning about the history of the Land of Israel, we will be learning about the State of Israel's history and discussing its future. This program will give me a strong understanding of modern Israel and of different perspectives on Israel's future. ■

Young Judaea Machon offers unique opportinities

By Miriam Hamermesh

Judaism is a huge part of who I am. I have been an active participant in Young Judaea, a Zionist youth movement, for nine years, and I have gone to Camp Young Judaea Midwest every summer since 2006. I have built a strong connection to Israel based on the stories I have been told by my counselors and the lessons I have been taught by my teachers. I want to travel to Israel so that I can experience in person the landmarks and cities that I have learned so much about and have made such deep connections to throughout my years of Jewish education. On Young Judaea's Machon in Israel program, I will be in Israel for a longer amount of time than I've ever spent in the country. I will be able to take in so much important history from the places that I've only read and heard about, and I will get to strengthen my connections to the places I have visited on previous trips.

Miriam Hamermesh at the Kotel with a friend

Zionism is one of the five pillars of Young Judaea, along with Social Action, Peer Leadership, Jewish Identity, and Pluralism. I have been learning about the Zionist movement for as long as I can remember, and I consider myself to be a Zionist. I believe that the Jewish people have a right to their own state, and I believe that that state should be the Land of Israel. I know that many other Jewish youth movements don't consider themselves to be Zionist, but I think it's important that Young Judaea does, and I think it's an important part of why I want to go on Machon. Since my first summer at camp and even before then at the Hebrew Day School, I learned that Israel was a special place, an important place, and a place that must be protected for all Jews to find a home in. Because of this sentiment that has been taught to me, I feel that I have a strong connection to Israel that grows stronger every time I see the country in person. On Machon, I will be able to take in the country of Israel, and I will be able to find countless more reasons as to why I am a Zionist and why I believe that the Jews have a right to the State of Israel.

Something else I hope to do on Machon is learn more about living in Israel so that I can become a better advocate for the country. It is no mystery that Israel is not reviewed in the highest light by much of the world, and I believe that this should change and can change. I make an effort to stay in touch with Israel's news so that if anyone asks me what Israel is up to, I will be able to give them a factual account, hopefully as devoid of bias as possible. However, this is no easy task, as the American media holds a strong bias against Israel, which makes it very difficult to find simply factual information about what is going on. One of my motivations for going on Machon is that I want to be able to see firsthand the damage that Israel has suffered and also the resilience that keeps her running when so many people all over the world are trying their best to bring her down. On Machon, I will have the opportunity to travel all across Israel and meet people from all around who will help me understand what it is like to live in Israel at a time like this. By making these connections, when I come home, I will be better equipped to explain to anyone who asks what it feels like to live in Israel.

Israel is a very important place to me. Israel makes me think of family, friends, safety, religion, and so many other qualifiers that I can't even put into words. My brother has been living in Israel for the last seven months, and I can tell that it has changed who he is as a person, as well as how he thinks of himself as a Jewish person in the world. Growing up in Young Judaea and being involved in such a thriving Jewish community has led me to form my own very strong Jewish Identity, but on Machon, I will be able to spend so much more time getting to know Israel and making new connections with the country, and relating those new connections with who I am as a Jew.

I have learned Hebrew since I was in kindergarten, but I've pretty much only ever spoken it in a classroom setting. Every time I go to Israel, I am astounded yet again by the fact that every single person in the country speaks Hebrew. It's always shocking to me. After I get over the shock of everyone speaking this beautiful language that I learned from a textbook, it hits me that I'm surrounded by more Jewish people than I've ever been near in one place. I live in a community that is very accepting of Jews (not just Jews, all minorities, for that matter) but nothing compares to the feeling of knowing that you're surrounded by so many people who share your beliefs. Being in Israel makes me feel safe, it makes me feel protected, and it makes me feel like no matter how isolated I may think I am, I am never alone in the world. On Young Judaea's Machon in Israel program, I will be able to make so many new connections to Israel and I will form so many new relationships with the country that I already love so much that I already know I will come back as such a different person than I am now. ■

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This month at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Spotlight on Jeffrey Bernstein,

"Training Future Citizens: Spillover from My Jewish Life to My Professional Life"
Sunday, May 31, at 7:45 p.m.

In explaining the nature of this presentation, Bernstein said, "In my evolution as a professor, I find myself thinking more and more about teaching issues, particularly the training of future citizens. In hindsight, I see how this journey has mapped, in many ways, onto my own Jewish journey during my years as an academic. I'll discuss the intersections between these two journeys, with special consideration given to the ways in which my own journeys reflect larger issues within academia, and Judaism."

Jeffrey Bernstein

Jeffrey L. Bernstein is a professor of political science, and an affiliated faculty member of the Jewish Studies program, at Eastern Michigan University, where he has served since 1997. He holds an undergraduate degree from Washington University, and a masters and doctorate from the University of Michigan. He is a co-editor and contributing author of *Citizenship Across the Curriculum* (Indiana University Press, 2010), and has published numerous papers on voting behavior, and on teaching and learning issues. He is most proud of the students he has mentored, and from whom he has learned so much, during his years as a professor.

The Beth Israel Spotlight Series features lecture, performances, and other events that highlight our members, their stories, talents and experiences.

T-Shirt Shabbat

Saturday, May 23, at 9:30 a.m.

Everyone is invited to enjoy Shabbat morning services in the comfort of their favorite T-shirts (camp, school/university, and vacation designs.) A summery Kiddush will follow.

Shabbat Limmud

Saturday, May 2, 16 and 30, at 9 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Lunch & Learn Series

Wednesdays, May 6 and 20; Noon–1:15 p.m.

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided. Held at Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue).

Tot Shabbat

Saturdays, May 9 and 23; 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old that includes songs, stories, and prayers. This program is run by Peretz Hirshbein on the 2nd Saturday of the month, and by Jake Kander on the second Saturday of the month. It includes songs, the mysterious "Shabbat Box," a Torah procession with stuffed Torah toys, and a kiddush for tots.

Mini Minyan (Kindergarten–2nd grade)

Saturday, May 9 11; 10 a.m.

At Mini Minyan, kids celebrate Shabbat with the songs and stories while also learning prayers and discovering more about Shabbat and other holidays through discussions, games, and activities. Mini Minyan meets the second Saturday of the month throughout the school year. ■

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May at Temple Beth Emeth

Avital Ostfield, special to the WJN

Shalom Gever

Mondays and Wednesdays, May 4, 6, 11, 13, 18, 20, 25, 27; 4:30–8 p.m.

Temple Beth Emeth's Martial Arts for Health, Fitness and Self-defense. Open to grades K–12. Grades K–2 meet from 4:30–5:15 p.m., grades 3–5 meet from 5:15–6 p.m. or 6:15–7 p.m., grades 6–9 meet from 7:15-8 p.m., and grades 10–12 meet from 7:15–8 p.m. Questions? Contact Rabbi Peter Gluck at info@shalomgever.com or SooJi Min at 665-4744.

Men's Torah Study Reinvented

Monday, May 11 and 25, 7 p.m.

A men's Torah discussion group will be led by a lay leader on the 2nd Monday and by Rabbi Levy on the 4th Monday. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Women's Torah Study

Monday, May 11 and 25, 7-p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org

A Special Spring Session of Yoga with Shlomit!

Thursdays, May 7, 14, 21, and 28, Noon

Join in for a little Jewish learning to set intentions for practice. The 7-week session is $80 for the package or &12/class. For more information, contact aostfield@templebethemeth.org.

Adult Hebrew Classes

Biblical Hebrew
Mondays, 5:05 p.m. May 4, 11, 18
Wednesdays, 3:00 p.m. May 6, 13, 20
Beginning Hebrew
Tuesdays, 5:00 p.m. & 6:00 p.m. May 5, 12, 19

Rabbi's Lunch and Learn

Fridays, 12:30-1:30 p.m. May 1, 8, 15, 22, 29
Informal discussion. Participants are welcome to bring lunch.

[E]met: An Honest Conversation about Death

Monday, May 18, 7 p.m.

Remember the two topics never discussed at the dinner table—sex and death? Come join the ongoing monthly discussion group about death. The purpose is to increase the awareness of death with a view to helping people make the most of their (finite) lives. [E]met is a group directed discussion of death with no specific agenda other than to share stories, ideas and experiences. While a decidedly Jewish context will be offered, the discussion is not limited by any one belief.

[E]meth is not a grief support group or a counseling session, but rather an opportunity to grapple with this important part of life within a community of others, And of course, to share a nosh. This is co-facilitated by Brian Ashin and Rabbi Levy. For more information, contact aostfield@templebethemeth.org.

Special Shabbatot

Friday, May 8, 7:30 p.m.

Join in for a classical Reform service followed by an oneg in the social hall.

Confirmation

Friday, May 22, 7:30 p.m.

Join in for a Shabbat service honoring the 10th grade students and their families for confirmation. An oneg following will be sponsored by the confirmation families.

Shavuot Programs

Tikkun Leil Shavuot: Saturday, May 23, 7 p.m.

Join for a night of study and preparation for Shavuot, celebrating the Torah.

Sunday, May 24, 1 p.m.

Service and Yiskor for Shavuot.

Mitzvah Day

Sunday, May 31, 10 a.m. Alpha House, 4290 Jackson Road

Join TBE for a day of projects to benefit Alpha House. Check templebethemeth.org for more information and the volunteer sign up.

Youth Programs

AARTY Shul-In and Board Elections
Friday, May 29, 7 p.m.

Meet at Temple Beth Emeth Friday night for an overnight with elections and Senior Send off.

Families with Young Children (FYC): Shabbat Service times every Friday

Friday, February 10, 17, 24,
Tot (0–5 year olds) Shabbat Services led by Rabbi Levy, and Cantor Hayut, 6 p.m.
Dinner for Tot Shabbat, 6:30 p.m.
Popsicle Oneg, 7 p.m.

All of your favorite songs, tot bots, tot team, Cantor Hayut and Rabbi Levy will hold Tot Shabbat at 6 p.m. Join in for macaroni and cheese, fish sticks, applesauce, and salad bar at 6:30 p.m. Dinner is just $5 per person and this year you can buy a $20 punch card ahead of time for a discounted price. Punch cards are available in the TBE office. . ■

Opening the wellsprings of knowledge

Rabbi Aharon Goldstein, special to the WJN

This year Lag B'Omer will be, God willing, on May 7. Lag B'Omer is the 33rd day of the 49 days (between the second day of Pesach and the holiday of Shavuot) of the "counting of the Omer". It is also the anniversary of the passing of the great Jewish sage Rabbi Shimon Ben Yochai. He was the first to reveal to the world the inner, theretofore secret, mystical dimensions of the Torah. He authored the famous book The Zohar. His efforts were the beginning of the revelation to everyone of the holy nature of Godliness that fills the world. To illustrate the essence of the service of Rabbi Shimon ben Yochai we find a story from the Midrash.

Rabbi Aharon Goldstein

One of Rabbi Shimon ben Yochai's students traveled abroad from Israel and was successful in his business efforts there. He returned to Israel a wealthy person. Consequently, his colleagues envied his wealth. Word got to their teacher, Rabbi Shimon ben Yochai that the other students were envious. The Rabbi called them all together and took them to a valley near Meron (the city where Rabbi Shimon ben Yochai lived and where his tomb still is visited by hundreds of thousands of people on Lag B'Omer). When they arrived, the Rabbi called out "Valley, valley fill yourself up with golden coins". Immediately the valley became filled with golden coins. The students became very excited and Rabbi Shimon Ben Yochai said they should help themselves to as much gold as they wanted but with this caveat—"whatever you take from these golden coins now will be subtracted from your reward in the world to come". The students understood that the rewards in the world to come are eternal as opposed to the temporary rewards in this life – and consequently did not take any of the coins.

So what does this story teach us? It shows us the power of Rabbi Shimon Ben Yochai. The Talmud tells us that his great power was that Torah was his occupation. Everything that he did in life is connected to Torah. We know for a fact that the Torah is the source for the flow of all of the physical and spiritual needs of the world. As God promised the Jewish people—if they will study and fulfill the commandments of the Torah, they will be blessed to have sufficiency in all their physical and spiritual needs. Now, as we are in exile, (Exile is both physical and spiritual. The physical part is obvious but God also diminishes the Shechina—the presence of God in the world.) it is difficult to see the direct connection between Torah and the physical flow of Life in this world. Unfortunately, this is what exile is all about. It obscures our perception of the Truth. The truth of the matter is, however, that Torah is the channel by which all life-force comes to our physical plane of existence from its source in Heaven. When the Messiah comes, the Truth will be revealed and evident to everyone. In this physical world we will see tremendous amounts of wealth as a result of our dedication and diligence to Torah study and observance.

Rabbi Shimon Ben Yochai was unique in that his whole life was Torah. Because of that, the destruction of the Holy Temple, the exile of the Jewish people and other disastrous occurrences during his lifetime failed to obscure his perception of the truth. He was able to perceive it. He did not see the world "through a glass darkly" as it were. He had a clear vision of true reality as a result of his being one with the Torah. He wanted to prove to his students that Torah has an influence on both this world and the world to come, so he showed them that all the Torah that they studied would manifest itself in a valley filled with golden coins.

So even though it was a time of exile with its obfuscation of the presence of Godliness in the world, Rabbi Shimon Ben Yochai was beyond the exile mentality and misperception of reality. The exile did not conceal the presence of Godliness for him because his whole mission in life was to reveal God in this world. This is why he taught us the inner parts of the Torah. This was his strength. He was able to reveal, even in a time of exile, that Godliness is hidden from our perception but can and will be revealed when the Messiah comes and Redemption occurs. He accomplished this by revealing to us the inner parts of the Torah. This power of Rabbi Shimon Ben Yochai was invested in his teachings that are published as The Zohar and through that he was able to transmit this from generation to generation until our day.

Today, the great leaders of the Chassidic movement are tasked with teaching us the truth of Godliness. This can manifest itself in a physical way as Rabbi Ben Yochai demonstrated to his students in the valley of golden coins. The Zohar says the generation just before Moshiach's coming, which all the Chassidic masters say is now, will be similar to the generation of Rabbi Shimon Ben Yochai. Thus, by occupying ourselves with the study of the inner dimension of Torah and disseminating it all around the world, God willing, this will enable us to see the physical flows emanating from Heaven to Earth through the Torah and reveal the goodness and greatness of Godliness in our physical world. This great revelation of God will be revealed in a clear, plain, physical way for all to see—God willing may it be soon in our days. ■

P.S. Lag B'Omer is a day of celebration of the passing of Rabbi Shimon Ben Yochai (at his own request). Several hundreds of thousands of people converge on the tiny mountain town of Meron and light bonfires throughout the night. In Ann Arbor, Chabad will host a Lag B'Omer celebration too—a community-wide celebration of family, food, fun, and fire—time and location TBA.

The holiness code

Rabbi Robert Dobrusin, special to the WJN

During the first Shabbat of May, the Torah reading includes a section of the Torah that is often referred to as "the holiness code". This section, chapter 19 of Leviticus, begins with the words: Kedoshim Tihiyu,.. "You should be holy because I the Lord your God am holy."

Rabbi Robert Dobrusin

This verse is followed by a collection of laws which when observed, elevate our relationship with God and, even more importantly, with other human beings. The laws concern proper means of treating our parents, those who work for us, the needy and all with whom we share our communities.

It is a foundational belief in the Torah that the way we act in our personal lives and the way we interact with others is the foundation of holiness in our lives. Holiness is not something reserved for our "spiritual" lives. Holiness is measured by the way we conduct ourselves in our daily lives.

One of the commandments in this section instructs us not to "take revenge or hold a grudge." There is an interesting rabbinic interpretation of this verse that seeks to distinguish between "taking revenge" and "holding a grudge."

According to the Talmud, the distinction can be described in a very specific way. If a person asks to borrow a tool and you tell him: "I won't lend you the tool because you didn't lend me your tool when I asked to borrow it" that is taking revenge.

However, holding a grudge is described in a different way. If a person asks to borrow a tool and you tell her: "I will lend it to you despite the fact that when I asked to borrow a tool you wouldn't lend it to me", that is holding a grudge.

I particularly like this tradition because, in addition to addressing the specific issue of revenge and holding a grudge, it speaks to a bigger issue. That bigger issue is the fact that it is not only what we do but how we do what we do that matters. It is nice to lend the tool to someone and to break the cycle of selfishness. But, if in doing so we take the opportunity to remind someone else of their selfish act, we undermine the act of kindness we have performed.

These questions can be asked about almost anything we do. Here are some other examples inspired by laws in the holiness code. When we give tzedaka, do we do so willingly or grudgingly? One could argue that it doesn't matter as long as the tzedaka is given, but our tradition would disagree. Giving with the proper spirit is essential in our tradition of tzedakah.

One of the laws of this portion of the Torah is: "Do not put a stumbling block before the blind". Our rabbis interpreted this as meaning that we should not tempt someone with something that isn't good for them. But, do we merely follow this commandment and refrain from tempting people, or do we do what we can in a proper, respectful way, and be supportive of our friends and family as they seek to overcome dangerous habits or actions. Do we avoid any contact with people who are facing difficulties, or do we seek positive ways to help?

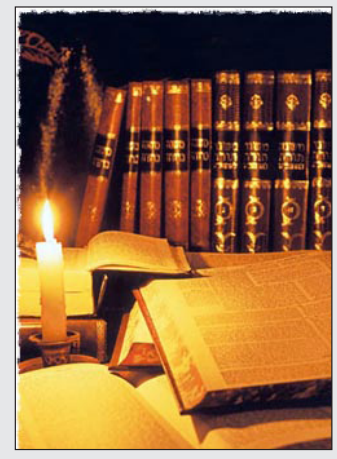
And finally, when we observe the most famous of all of the commandments of the holiness code: "love your neighbor as yourself," how do we interpret the word "neighbor." Do we restrict our feelings of love and support to those who are literally our neighbors, or do we seek out new friendships and create a connection with people we might not normally be in contact with?

The holiness code reminds us to act properly in our daily lives. But, we must think not only about our actions, but the spirit in which we act as well. ■

Beth Israel Congregation offers Shavuot study

Elliot Sorkin, special to the WJN

The community is invited to attend Beth Israel Congregation's annual Tikkun Leil Shavuot, an evening of study in observance of the holiday of Shavuot. The program will take place on the first evening of Shavuot, Saturday, May 23 from 9:30 p.m. to 12:30 a.m.



The theme of this year's Tikkun will be: "Exploring Dimensions of Memory," a theme chosen in part to recognize the fact that, during this year, Shavuot coincides with Memorial Day weekend. The tradition of studying Torah on the first night of Shavuot is linked to the holiday's designation as "The Time of the Giving of the Torah.

The facilitators for the evening's study will be Rabbi Robert Dobrusin and Rabbi Kim Blumenthal of Beth Israel Congregation and Rabbi Sara Adler, chaplain at the University of Michigan Health System. The sessions will explore different concepts and traditions relating to memory in Jewish tradition. Details for each of the sessions can be found at www.bethisrael-aa.org.

The program begins with the ma'ariv evening service at 9:30 p.m. and there will be a break during the study program for a traditional "cheesecake" oneg. For more information, contact Beth Israel Congregation at 665-9897.

A reflection on Michigan Hillel's L'Dor V'Dor Shabbat

By Henry Sholk

As a University of Michigan Junior, and vice-chair of Michigan Hillel, I have attended more Hillel Shabbat dinners than I can count. But the Shabbat on Friday, March 27—Hillel's first L'Dor V'Dor (generation-to-generation) Shabbat—is one dinner that will remain prominent in my mind. Our Hillel hosted over 400 attendees, with so many different connections to us. We had hundreds of students, alumni from years spanning all the way back to the 1950s, parents who came in from all over the country, local community members and one very special guest, University of Michigan President Mark Schlissel.

As the sun set, marking the beginning of Shabbat, students and guests alike began to stream through the door with anticipation of this momentous event. The presence of alumni and parents created an astounding Kabbalat Shabbat environment and singing could be heard throughout the building. After services, a handful of student leaders and alumni joined President Schlissel before dinner. Schlissel touched on the importance of a strong Hillel and the incredible impact it has on Jewish students as well as on the campus as a whole. The president also discussed issues related to Jewish life on campus, including how his own role is impacted by his Jewish faith.

Hundreds of students, alumni, parents and community members were treated to a performance by Hillel's a capella group, Kol Ha-

Kavod, before joining together to sing Shalom Alechem. This cross-generational connection continued throughout the night as students engaged and traded stories with alumni and parents, comparing the similarities and differences in each person's Michigan experiences. And, of course, no Hillel experience could be complete without a delicious meal cooked by Chef Emil and the Hillel kitchen staff.

As the night came to a close, President Schlissel made an appearance in the "overflow" room and engaged the students in conversations about everything from favorite Seder traditions to the upcoming football season. The look on his face when he left the room is something I will not forget. There was a sense of awe and amazement. As he left, he turned to me and said, "You guys put on an incredible operation for an amazing community here". I could not have said it any better. As a student at Michigan, I have come to take for granted that I get to spend every Friday evening with 300 of my closest friends in the Ann Arbor community. No matter how rough my week has been I know my Fridays will always end with a smile on my face. That was especially true after the L'Dor V'Dor Shabbat. Having hundreds of current students interacting with hundreds of alumni, parents and members of the community like one big family is what is special about Michigan Hillel—it is the Michigan difference.

Not only did we learn from one another, but we also gave tangible proof to how the Jewish community here continues to grow and may be stronger than ever. More than ever, I can clearly see the immense amount of community support and can truly appreciate what an amazing Jewish community we have here at Michigan. I hope after I graduate, I will have the opportunity to return to Ann Arbor to attend a L'Dor V'Dor Shabbat and meet the new generation of student-leaders. ■

Where BDS loses: unique steps in support of Israel on campus

By Alina Dain Sharon/JNS.org

Leading up to the 67th birthday of the State of Israel, more commonly referred as Yom Ha'atzmaut (Israel Independence Day), it may be difficult to stay upbeat given the rising anti-Zionism and anti-Semitism around the world. On American college campuses, the situation has been especially grave—but the picture may not be as gloomy as it seems.

CREDIT: COURTESY RABBI SHMULEY BOTEACH.

NYU students protesting "Israeli Aparteid Week"

A report released in February by the Israel on Campus Coalition (ICC) revealed that pro-Israel activity on U.S. campuses has actually increased in the wake of the war between Israel and Hamas last summer and the uptick in terrorism against Jews in Israel last fall.

While by no means all-encompassing, the following is a snapshot of some of the college campuses on which pro-Israel activists have taken unique steps or have made major strides in their quest to support the Jewish state.

University of New Orleans

In March, a group of students at the University of New Orleans launched a campaign to both combat the Boycott, Divestment and Sanctions (BDS) movement against Israel and to call on the U.S. government to stop funding the Palestinian Authority (PA).

The campaign's online petition intends to "raise awareness about the human rights abuses perpetrated by the Palestinian Authority against the Palestinians and Israelis in the West Bank; to call for accountability in the foreign aid given to the Palestinian Authority and ensure it is not used to persecute Palestinians or Israelis."

Pro-Israel student activist Chloe Valdary, who organized the initiative, told the Louisiana-based publication Hayride that the petition is "actually pro-Palestinian" because "we (the U.S.) send aid to the PA, and instead of using it to build infrastructure and a good community for their people, they pocket the money and actually persecute their own people."

Liberty University

In February, the student government at Virginia's Liberty University passed an amendment to its constitution that forbids legislation supporting the BDS movement. The amendment declared that Liberty's student government "will not entertain BDS legislation targeted at the Israeli state, or its people, or legislation of similar intent."

The amendment was led by senior Chelsea Andrews, a pro-Israel student activist with CUFI on Campus, the school's division of the Christian Zionist organization Christians United for Israel.

"At Liberty University we stand with Israel, because as Christians, as Americans, and as individuals focused on freedom and human rights, there is no alternative," Andrews said after the amendment passed.

Stanford University

Although California schools like Stanford University have developed a reputation for being hubs of BDS activity, more than 150 current and former faculty members and researchers at Stanford recently signed one of two petitions opposing the Stanford Student Senate's passing of a BDS resolution in February.

Four Jewish faculty members drafted a nine-paragraph petition statement criticizing the "one-sided condemnation of Israel."

"The goal of our campus' recent anti-Israel campaign wasn't to open up discussion on these complex matters but to dictate simple, outright excoriation. In this respect divestment was less its goal than a tactic, a deceptively benign way to bring to fruition an anti-Israel resolution," the statement said.

University of Nevada, Las Vegas

At the University of Nevada, Las Vegas in March, members of the Jewish fraternity Alpha Epsilon Pi (AEPi), together with other Jewish groups, succeeded in getting the school's student senate to adopt a policy statement against anti-Semitism.

The student senate adopted the statement in the wake of a speech given by AEPi President Nathaniel Saxe about the rise of anti-Semitism at universities around the country. The statement's five conclusions included: a recognition of the right of Israel to exist as a nation, a recognition of the right of Israel to defend itself against threats to its existence, a belief that a Palestinian state and Israel should exist in peace and resource equality with one another, a condemnation of the actions of violent terrorist organizations, and a proclamation to actively boycott religious persecution and discrimination at every level.

University of Georgia

In February, the Student Government Association of the University of Georgia passed a resolution calling for increased university investment in Israel.

The campus's chapter of Students Supporting Israel initiated the resolution, leading the school's student senate to endorse "the Expansion of Study Abroad Opportunities in Israel."

Israel is "one of the most stable countries in the Middle East, and the country with the highest ratings in freedom, human rights, and democracy in the region" and a "global leader in science and technology research and is home to a world-renowned business environment with the most startups per capita in the world," the senate resolution stated.

University of California, Davis

In February, an Israel divestment resolution that had passed at the University of California, Davis (UC Davis) was overturned by a student court on the grounds that the measure was not sufficiently related to student welfare.

The Court of Associated Students, in a 5-0 vote with one abstention, found the passage of the divestment resolution by school's student senate to be in violation of the UC Davis student government constitution.

According to the student court, the resolution was "primarily a political document" that "did not deal with student welfare to the extent that allowed the ASUCD (Associated Students of the University of California, Davis) Senate jurisdiction to pass."

University of Minnesota

In February 2014, during Israeli Apartheid Week, the University of Minnesota's chapter of Students Supporting Israel, which is the founding chapter of the group, got a resolution to pass in the school's student government that calls for academic collaboration with Israeli universities and study abroad programs in Israel.

The resolution stated "that the Minnesota Student Association supports expanding study abroad in the Middle East, specifically Israel, with a concentration in business, science, engineering and agriculture." ■

It's hard to be a Christian in Israel, but not because of prejudice

By Father Gabriel Naddaf/JNS.org

My name is Gabriel Naddaf, and I have the privilege of being a Greek Orthodox priest from Nazareth in the Galilee. My people have mistakenly been called "Christian Arabs," but the reality is that we are Arameans—descendants of people who lived here in Israel since biblical times.

Recently, Israel's Interior Ministry recognized us as the "Aramean nation," following a lengthy public campaign. Partners in this effort include a number of Israeli Zionist organizations.

CREDIT: MAOR X VIA WIKIMEDIA COMMONS.

Fr. Gabriel Naddaf addresses Christian IDF soldiers in December 2014, with Israeli Prime Minister Benjamin Netanyahu in attendance.

In the past three years, I have become a controversial figure in Israel for the simple reason that I embrace Zionism, Jewish sovereignty in Israel, and the tolerance, respect, and opportunity that has grown out of that sovereignty for all. I believe that our youths—Christian youths—should fully integrate into Israeli society. Part and parcel of that integration includes serving in the Israel Defense Forces (IDF) or undertaking some other form of national service that Israel routinely provides for teenagers.

In 2012, a few Christian IDF officers and I founded the Israeli Christians Recruitment Forum (ICRF). My efforts have had mixed results. On the positive side, hundreds of Arab or Aramean Christian youths have heeded my call and have served their country with distinction. They have been embraced by their fellow soldiers, who regard them as comrades in arms, and not as strangers in their midst.

On the downside, the blowback, as it were, from my efforts among rejectionist elements in the Christian and the Muslim Arab community has been intense. Christian soldiers have been harassed by their neighbors, and in many cases, by their own families. These soldiers are forced to change out of their IDF uniforms before returning to their home towns, for fear that they may be harassed on their way home.

Another example came in 2012, when a conference was held in Nazareth by supporters of Christian recruitment to the IDF. A local leader, attorney Abir Kopty from the Mossawa Center, attacked the participants and accused them of persecution of Palestinians. Kopty also suggested that integrating Christians into the army was an attempt to divide Arab society in their national struggle against Israel.

Following the conference, a campaign of harassment began against the conference's organizers. Students who participated were also threatened, isolated, and suffered humiliation via social networks and in the Arab media. A Zionist organization that supports us, Im Tirtzu, subsequently published a report detailing statements made against Christians who encouraged Christian enlistment in the IDF.

Personally, my conviction and actions have led to numerous death threats against me, my excommunication by the Orthodox Church Council, and the prevention of my entrance into the Church of Annunciation.

None of this has anything to do with the Israeli government or the Jewish community. The assertion of Israel as a so-called "apartheid state" is complete nonsense. My successes and challenges speak loudly as to where the real problems lie for my fellow Christians.

It pains me to say this, but it must be said. The incitement against me, my campaign, and all those Christians who have sought to integrate into Israeli society has been led by Arab leaders from Israel and abroad, and even by some Arab members of Israel's Knesset legislature. MK Hanin Zoabi wrote to me on official Knesset letterhead and accused me of "helping the enemy of the Palestinian people" and "collaboration with occupying forces." She pressured me "to fight against the loyalists of the regime." Of course, all this creates an atmosphere of incitement against me and anyone who is interested in integrating the Christian minority into the national service frameworks in Israel.

But these people have had help. Under the guise of human rights protection, organizations such as Mossawa—which is funded by the New Israel Fund—have joined the incitement campaign and have accused the leaders of the Christian-Arab community in Israel who support integration of collaboration with the IDF, often dubbing the IDF "the Zionist Occupation."

A blacklist of priests and Christian leaders that support integration and cooperation with the State of Israel has been compiled, and pictures of leaders and youths who participated in IDF events have made their way into the Arab press, endangering their lives and encouraging violence.

Mossawa is not alone in trying to deny Christians the right to integrate into Israeli society. A massive campaign against enlistment of Israeli Arabs into the IDF has been led by other organizations.

This campaign included massive pressure on the Israeli and Arab press, including a set of articles published on the +972 website in 2012 denouncing Arab enrollment in the military

continued on next page

or national service; school activities that are intended to educate children not to serve the country; or the efforts of Baladna, an NGO that has worked for many years among the Arab youth in Israel, teaching them about the "threats" implicit in participating in national service or the IDF. Adalah , another NGO, is working to prevent military veterans from receiving housing benefits in Arab cities.

Among these Israeli non-profit organizations opposing the Aramean community's integration into Israeli society, some are composed of Israeli Arabs, while others are on the extreme left and are anti-Zionist. These NGOs reject Israel as the national home of the Jewish people. They would like to cancel the law of return and remove the Jewish character of Israel. They would reject the special status of the Hebrew language, modify the national flag and the national anthem, and make Israel a binational state. These organizations call on the Arabs of Judea and Samaria and the Arabs living in Israel to come together to fight against Zionism. The idea that one group has separated itself from this struggle by identifying itself as Aramean is, for them, anathema.

All of these organizations claim that they are fighting for the weak, for the minorities who cannot stand up for themselves, and demand and fight for their own rights. But ultimately, the actions of these NGOs beg the question of what rights they are really fighting for, whose interests they are protecting, and what their real agenda is.

Clearly, these NGOs have no interest in seeing Christian Arabs become part of Israeli society. Much like the Arab countries that have used Palestinians in various refugee camps as pawns in fighting the State of Israel, these NGOs are content to reduce my community to cannon fodder in their efforts to de-legitimize Israel.

My community is effectively being told to fight for their continued marginalization by Israeli society, even though it is the Israeli government's goal to bring them more fully into the mainstream. Doesn't the Christian community deserve the right to follow our own will and integrate, if it so chooses, into Israeli society? Not according to most of the NGOs that say they are assisting our community.

As a priest, I am distressed by this unwillingness to promote the welfare of individuals in the name of a monolithic group identity, whose goals and objectives can be set by those who might have very little in common with the community they supposedly represent.

As Christians in Israel survey the situation of our brethren in the wider Middle East, we are appalled by the persecution that so many have experienced in Egypt, Syria, and Iraq, among other countries. Truly, it has only been in Israel where Christians can fully practice our faith and can be productive members of society.

We are not interested in misguided policies that would only bring harm and dislocation to us. Instead, we see and appreciate the opportunities to live full Christian lives in the Jewish state.

It is important that Christians around the world understand that a Jewish Israel has been a responsible steward for its Christians. We should be supported, and not demonized, for our efforts to more fully join this benevolent society. ■

Father Gabriel Naddaf is the spiritual leader and one of the founders of ICRF, the forum recruiting Arabic-speaking Christians to serve in the Israel Defense Forces. He is also the spiritual leader of the Christian Empowerment Council.

This Yom HaAtzma'ut, celebrate red, white, and blue.

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For U.S. journalists, Ben-Gurion U. science mission more than an assignment

By Deborah Fineblum Schabb/JNS.org

The difficult we do immediately, the impossible takes a little longer." When Israel's first prime minister, David Ben-Gurion, spoke those words, he could very well have been referring to the scientific breakthroughs that were destined to emerge from the school that would bear his name.

What Ben-Gurion may not have envisioned is the emergence of an annual rite in which American journalists see those discoveries for themselves. After 10 years, the Murray Fromson AABGU (American Associates, Ben-Gurion University) Media Mission has brought nearly 100 reporters and editors from across the Atlantic for an up-close look at the cutting-edge research taking place at Ben-Gurion University of the Negev (BGU), which is home to some 20,000 undergraduate and graduate students.

"We want them (the journalists) to see that, although it's so new, only 45 years old, this university was the realization of Ben-Gurion's vision of a world-class research center in the heart of the desert," said Ronni Strongin, the AABGU vice president who initiated the media trip. "With each group of journalists who come and see it, the news gets out there about the amazing things going on here."

The theme of this year's mission—which wrapped up March 20 after a week of demonstrations and insider briefings by top scientific researchers—was the health and medical advances currently being developed at BGU. The showcase included research and innovations in the fields of neuroscience and imaging, stem cell research, biomedical robotics, biopharma, and medical informatics.

Since this year's theme was scientific and medical breakthroughs, several of the nine journalists on the mission were science reporters. For them, including Tanya Lewis, a staff writer with LiveScience.com, the "gee-whiz factor" ran high.

"I'm really into robotics, so it's been great being here," Lewis said after a briefing on diagnostic robotics designed to crawl through the human body. "To see the technology they've come up with here, and the ones still in development and their medical uses, is just exciting."

CREDIT: DEBORAH FINEBLUM SCHABB

Experimenting with small robots designed to travel the length of a human intestine.

Among the highlights of this year's mission:

At the BGU Department of Physiology and Neurobiology's Zlotowski Center for Neuroscience, Prof. Alon Friedman's team is developing a drug to prevent epilepsy after brain injury by repairing the blood-brain barrier, a network of blood vessels filtering the blood flowing to the brain.

Visiting the Sleep Unit Department of Biomedical Engineering's Biomedical Signal Processing Lab, the journalists were among the first to hear of a new diagnostic approach to sleep problems using a non-contact, non-invasive audio process, rather than hooking patients up to uncomfortable sensors in costly sleep centers.

In the Laboratory for Rehabilitation and Motor Control of Walking, Dr. Simona Bar-Haim and her team of researchers run a program that helps teens with Cerebral Palsy live more independent lives. The journalists were invited to try on the "Re-Step," a shoe for training people with brain injuries, strokes, and Cerebral Palsy who struggle with impaired mobility, allowing them to practice walking on changing surfaces. "It's incredible that they can actually retrain patterns in the brain that have been damaged," said Melissa Gerr, a reporter for the Baltimore Jewish Times. "It was pretty amazing to see that."

Dr. David Zarrouk, director of the Bioinspired and Medical Robotics Laboratory, showed off his team's tiny robots. Some resembled cockroaches, others were designed to travel the length of a human intestine. Bioinspired, he explained, means guided but not limited by nature. "We want to combine the knowledge of nature with 21st century technology," said Zarrouk. BGU is one of the world's foremost centers of robotics research and design.

As the journalists peered through a microscope at a beating heart cell, Dr. Rivka Ofir of BGU's new Center for Regenerative Medicine, Cellular Therapy and Stem Cell Research presented the journalists with "disease in a dish"—a technique of programming a patient's diseased cells into any kind of cell that will best allow them to be studied for the root cause of the problem. Ofir also shared her years of research into the effect of the lemongrass plant and her findings on its positive impact on immunity against disease.

As they pulled their suitcases toward the waiting van, the journalists reflected on what they had learned. "We got to see the exciting things they're doing here, and some of them in their early stages," said Amishai Gottlieb of *Philadelphia's Jewish Exponent*. "I especially thought the sleep apnea study was very cool."

Dr. Rivka Carmi, president of BGU, described the annual media mission as an "exceptional program that showcases a completely different side of Israel—science and innovation, community outreach, and the Negev." To maximize the mission's impact, she said, "We invite people who might otherwise never visit this part of Israel, to open their eyes to the exciting work being done here."

In fact, Alexandra Lapkin, a reporter with the *The Jewish Advocate of Boston*, used the very same image to describe her experience. "It's been an eye-opening week," she said. The research was fascinating for her, but simply being in Israel was just as powerful.

"What happens is, the view of Israel gets very muddled from far away," Lapkin said. "You have to see it for yourself, wander the city streets, and see all kinds of people sitting at outdoor cafes, happy and surprisingly… peaceful."

In fact, the "all kinds of people" aspect was a fundamental take-away for the media mission participants.

"It's not the way I thought it would be here," said LiveScience.com's Lewis. "There is an immense diversity of people and cultures here that I didn't expect." ■

Aliyah trending: immigration to Israel rises among boomers, young adults

By Maayan Jaffe/JNS.org

I want to be a part of something greater than myself," says 24-year-old Ron Nahshon of New York City's Washington Heights neighborhood, who is preparing to move to Israel this summer with his wife Sara.

Born in Israel, Nahshon's parents (who made aliyah themselves) left Israel when he was only 1. Raised in the Conservative movement, he describes his upbringing as "Zionist" and says his parents infused "a love of the land" into their home. Later, Nahshon became Orthodox and attended Yeshiva University. Over the past several years, he has been investing and saving to prepare for aliyah.

"I grew up learning how my grandfather trekked to [Mandatory] Palestine on a camel. Now, I just have to get on a plane and fly there. It's easy to get comfortable elsewhere. By moving to Israel, I am able to live a part of history and tradition in a way that people two, three, and more generations back didn't have the opportunity to do," Nahshon tells JNS.org.

Nahshon was among the more than 1,200 people who attended the Nefesh B'Nefesh (NBN) aliyah agency's mega event in New York City last month. He says the event turned his vision of aliyah into a reality.

NBN has served as what Nahshon calls a "friendly middleman," assisting his family with the extensive paperwork needed to make aliyah. At the event, the Nahshons visited the booth for Haifa (where they will be living), spoke with shipping companies, and learned how Sara will be able to transfer her nursing license from the U.S. to Israel so that she can work in her field.

CREDIT: SASSON TIRAM

A happy couple makes aliyah as part of El Al Flight LY 3004 in 2014

Overall, some 2,000 people participated in NBN aliyah events across North America from March 8-15, a 10-percent increase over last year and a 300-percent increase over the past five years. According to the organization, about one-fifth of all the participants in last year's mega events made aliyah within one year of their attendance.

Nearly 4,000 people made aliyah from North America last year. Marc Rosenberg, director of pre-aliyah for NBN, says aliyah is "trending."

"The Israeli government was always open to receiving new immigrants—about 1.3 million people made aliyah in the first three years since the founding of the state," Rosenberg tells JNS.org. Many of those people were refugees fleeing to the Jewish state to escape persecution or other challenges in their native countries. Even today, crises such as anti-Semitism in France and political upheaval in Ukraine have spurred increased aliyah from those countries. But North American Jews "have a choice," says Rosenberg.

"They are choosing to come to Israel. So we have to treat them differently," he says. This was the catalyst behind the founding of NBN by philanthropist Tony Gelbart and Executive Director Rabbi Yehoshua Fass. The agency facilities aliyah exclusively from North America and the United Kingdom.

"It is a response to people choosing to leave wonderful opportunities in America to explore wonderful opportunities in Israel," Rosenberg says.

According to Rosenberg, whereas initially the average immigrants to Israel via NBN were entire Orthodox families, today the organization is seeing a steep rise in single young adults and boomers.

Boomers tend to be retirees or empty nesters, people who sold their businesses or are consulting and want to live in Israel. Some of them have children—and therefore grandchildren—living in the Jewish state, and they want to be close to them.

"The healthcare is wonderful. There are nine months of wonderful weather," Rosenberg explains, adding that for young adults, there is a correlation between aliyah and those who participated in Taglit-Birthright Israel trips and The Jewish Agency for Israel's MASA (Israel Journey) programming.

"More young people are visiting Israel and they want to come back," he says.

There is also a tie to the flailing American economy. Rosenberg says that with the rising costs of American education and the unpredictability of the job market, many young adults are attracted to the free degree they receive through making aliyah and the ability to readily enter the job market based on skills and not degrees, as is often the case in Israel.

"They are seeing this as a stepping stone to their future," Rosenberg says. With the global economy growing and the world feeling smaller

continued on page 22

Tower of Babel in reverse: Hebrew language unites Israelis and Jews

By Jeffrey F. Barken/JNS.org

Call it the reverse Tower of Babel story.

When a united humanity speaking the same language tried to build a tower to reach the heavens, God confounded their speech. But in the early days of modern Israel, a clash of tongues made life difficult—until Hebrew became "the glue that brought the people together," says Rabbi Eliezer Ben-Yehuda, grandson of the "Father of Modern Hebrew" bearing the same name.

"Imagine if David Ben-Gurion had delivered the 1948 Declaration of Israeli Independence in Yiddish. Israel would not only be a different country, but Israelis would know a different existence," Rabbi Eliezer says last month in New York City at the first event of a new initiative called "Hagigah Ivrit"—a cultural series and festival featuring educational lectures, film screenings, Israeli music, art, and social activities for children and adults.

A collaboration of the Israeli-American Council (IAC), the Steinhardt Foundation for Jewish Life, and the Council for Hebrew Language and Culture, Hagigah Ivrit provides a platform for individuals and families seeking to both learn the Hebrew language and deepen their connection with Israel.

Framing the cultural series thematically, Rabbi Eliezer describes how the life and times of his grandfather highlights the fundamental magic of Hebrew. The elder Ben-Yehuda insisted that his wife speak only Hebrew around their children. He spent his family's meager savings on a start-up newspaper in which he published articles in Hebrew and provided lists of newly invented words, eventually creating the first Hebrew dictionary.

Initially, Israelis were resentful of Ben-Yehuda's efforts to modernize Hebrew, yet curious to learn each neologism he published. His grandson sings verses from an Israeli folk song that pokes fun at his grandfather's legacy: "Eliezer Ben-Yehuda, an amusing man, words upon words he invented in his feverish mind." He notes that it was never easy growing up a "Ben-Yehuda" in Israel due to high expectations for his grandfather's progeny.

"Of course Ben-Yehuda is going to write a good paper," the rabbi recalls his jealous peers taunting him at school. His frustration hints at a larger controversy that originally surrounded his grandfather's mission to establish Hebrew as the official language of Israel and the Jewish people.

CREDIT: LARSON HARLEY

The Israeli-American Council's "Shishi Israeli" event ushering in Shabbat

"The controversy was that Ben-Yehuda had the audacity to think that people would take up a God-forsaken language," Rabbi Eliezer says. For all practical purposes, Hebrew was obsolete until his grandfather revived and modernized the lexicon. Rabbi Eliezer makes a distinction, elevating the historical significance and originality of Hebrew.

"My book is not a bible, it's a tanakh," he says. "People who read the New Testament think they understand the first words, 'In the beginning,' but, in fact, they are reading a translation." Thanks to Eliezer Ben-Yehuda, Jews today have unprecedented access to their shared heritage. Hebrew is "organic, growing, and changing all the time," but it is still the most enduring element of Jewish culture, Rabbi Eliezer observes.

The Hagigah Ivrit event shed light on many current Hebrew language and literary achievements. Israeli author Assaf Gavron presented his new book, *The Hilltop,* a novel depicting the complicated reality of life in the West Bank. Later, Reuven "Ruby" Namdar, resident New Yorker and esteemed recipient of Israel's Sapir Prize for Literature, spoke about the experience of writing in Hebrew while living in an English-speaking environment. The series also featured a Hebrew poetry contest involving students from 30 Jewish day schools across North America.

The IAC's mission statement calls for initiatives that "build an engaged and united Israeli-American community that strengthens our next generations." Participants who attended the IAC's Shishi Israeli event, which ushered in a Shabbat during the culture series on Friday, March 27, could see that community taking shape. Billed as an event in which "Israeli and Jewish Americans will create a shared experience around the Shabbat dinner table," families of all ages and backgrounds were in attendance. Numerous arts activities kept young children happily engaged, while actor, singer, and songwriter Shira Averbuch led a band, singing classic and popular Hebrew songs.

The IAC "didn't have to spend a lot on advertising" for Hagigah Ivrit, but rather word of mouth among the area's Israeli American community was the primary marketing vehicle, says Yehudit Feinstein-Mentesh, the organization's regional director in New York.

"It becomes like a family," she tells JNS.org. "Everybody brings something and in this way we're creating a community that takes care of itself."

Sharon Eyny, IAC's director of programs and events, says, "The idea, especially on [New York City's] Upper West Side—where there is a big Israeli community—is to bridge Jewish American and Israeli communities. They don't usually do things together."

Eyny notes that 2nd and 3rd-generation immigrants from Israel are nostalgic for elements of the culture they left behind. American Jews, likewise, are curious about Israeli customs and desire an authentic experience. The IAC's monthly Kabbalat Shabbat dinners are successful, Eyny suggests, because the structure is unimposing.

"There are no lectures, it's not about giving money, or religion. It's simply about enjoying being Jewish and Israeli culture," Eyny tells JNS.org.

Perhaps Averbuch, who was born to Israeli parents but grew up in the U.S., best personifies the IAC's bridge between Jewish American and Israeli culture. Watching her perform, Feinstein-Mentesh comments, "She never felt home until she came here." Averbuch was center stage throughout the cultural series, entertaining audiences of more than 700 people as she narrated the story of "Peter and the Wolf" in Hebrew with orchestral accompaniment.

Averbuch is influenced by the work of artists including Israeli greats Chava Albertstein, Arik Einstein, and Yael Naim, as well as American singers Johnny Cash and Willie Nelson. Taking her music on the road, she served in the Israel Defense Forces band during the 2006 war with Lebanon. "It's a beautiful thing to see how music can completely change a situation," Averbuch says, explaining how her troop would visit families confined to shelters and sing Hebrew songs to lift morale. At one stop, "a little girl held my leg," she recalls.

"'Please don't go. The music makes me feel safe,'" Averbuch quotes the girl as saying.

Despite this somber moment, Averbuch laughs when she pictures her fellow soldiers wearing helmets and carrying guitars through the war zone. Likewise, she finds the Israeli army's ban on English songs amusing.

"That's the patriotism they try to instill," she jokes.

Rabbi Eliezer Ben-Yehuda, however, likely would see this regulation as an element of his grandfather's legacy. Establishing a Jewish state required stubbornness and pride in a common language. As a result, at Israel's 67th birthday, modern Hebrew is providing the necessary mechanism—a common language—for Jews around the world to connect with each other. ■

The other Spielberg tells story of American pilots who fought for Israel in 1948

By Robert Gluck/JNS.org

Not as famous as director Steven Spielberg is his sister Nancy, the filmmaker. Lesser known than the Israelis who fought for their country's independence were the American pilots who secretly joined that fight. Ahead of Israel's 67th Independence Day, the new documentary *Above and Beyond* is fusing those two unsung elements.

In 1948, just three years after the liberation of Nazi death camps, a group of American Jewish pilots answered a call for help. In secret and at great personal risk, they smuggled planes out of the U.S., trained behind the Iron Curtain in Czechoslovakia, and flew for Israel in its War of Independence.

As members of the Machal—"volunteers from abroad"—this ragtag band of brothers not only turned the tide of the war, but also embarked on personal journeys of discovery and renewed Jewish pride. Winning audience awards from Florida to West Virginia, *Above and Beyond* presents their story.

A businesswoman, fundraiser, and philanthropist, Nancy Spielberg has in recent years turned her energy and talents to producing documentary films. She served as consultant on the Oscar-winning documentary C*hernobyl Heart* and is executive producer of E*lusive Justice: The Search for Nazi War Criminals,* which aired nationally on PBS. She also produced a film project for the Israeli government, *Celebrities Salute Israel's 60th,* which was featured in New York City's Times Square on the NASDAQ stock exchange screens for one month.

Spielberg says she first became attracted to the American Jewish pilots' story after reading an obituary of Al Schwimmer, who is regarded by many as the father of the Israeli Air Force. Schwimmer worked for the now-defunct TWA airline and was a flight engineer for the U.S. Air Transport Command in World War II. Upon learning of the need for aircraft for the new nation of Israel, he smuggled 30 surplus planes to the Jewish state in 1948. He also recruited pilots and crew members from the U.S.

After the war, Schwimmer was indicted for violating the U.S. Neutrality Act and lost his citizenship. He stayed in Israel and founded Israel Aerospace Industries. In 2001, he was pardoned by U.S. president Bill Clinton.

Nancy Spielberg calls Schwimmer the key figure in the story of *Above and Beyond* .

"He was the man that everybody respected," she tells JNS.org. "People ran to help him. He was a quiet, soft-spoken guy, but when he walked in a room he had an air about him where everyone listened. He was a natural-born leader in many ways. He called upon his contacts at TWA and Pan Am (Pan American World Airways) and got the ball rolling."

After deciding to produce the documentary, Spielberg contacted award-winning filmmaker Roberta Grossman to be the director. Grossman has written and produced more than 40 hours of documentary film and television, including *Hava Nagila, Blessed Is the Match: The Life and Death of Hannah Senesh* (which was shortlisted for an Academy Award and won the audience award at 13 film festivals), and *500 Nations,* the eight-hour CBS miniseries on Native Americans hosted by Kevin Costner. She is currently beginning production on a new film, *Who Will Write Our History*, about the secret archives of the Warsaw Ghetto.

"I'm interested in Jewish history, especially 20th-century Jewish history," Grossman tells JNS.org. "I'm also interested in American Jewish identity and the way that it was changing at that time, post-Holocaust."

The pilots featured in *Above and Beyond* are Leon Frankel, Coleman Goldstein, Lou Lenart, George Lichter, Gideon Lichtman, Harold Livingston, Milton Rubenfeld, Smoky Simon, Stan Andrews, and Bob Vickman. Art students at University of California, Los Angeles in 1948, Andrews and Vickman had been stationed in

continued on page 22

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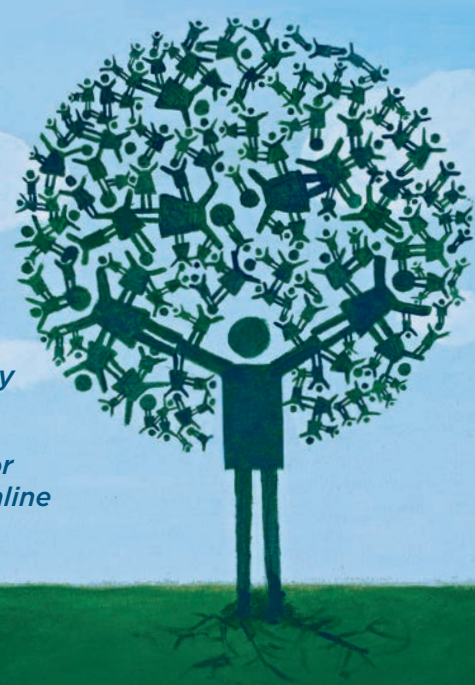

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Through liturgy and commentary, new *mahzor* gives voice to Israeli independence

By Maayan Jaffe/JNS.org

Most Jews today never saw all of this," wrote Rabbi Yehuda Amital shortly before his passing in 2010. "They were born to a life of freedom. They never experienced living in bunkers, praying for the day when they could walk in the streets and look around without fear. Only someone who looks at the entire 2,000 years and sees Jews being led into exile by Titus, sees the Crusades and pogroms—only someone who sees all of this understands the meaning of Jewish independence."

Koren Publishers Jerusalem is hoping to change that through its new *Yom Ha'atzmaut Mahzor,* the first-ever translation into English of the Yom Ha'atzmaut (Israel Independence Day) and Yom Yerushalayim (Jerusalem Day) liturgies that were established by the Chief Rabbinate of Israel. The mahzor (holiday prayer book) includes optional prayers such as Hallel and Al-HaNissim—which are mandatory on many biblical Jewish holidays—as well as a collection of essays by a diverse mix of leading scholars in the modern Orthodox and religious Zionist worlds.

Rabbi Moshe Taragin, author of the commentary in the *Koren Yom Ha'atzmaut Mahzor,* says the new prayer book serves to help observant Jews grapple with what it means to have a contemporary state of Israel.

"Our generation witnessed such a dramatic revolution—the ability to defend ourselves, the ingathering of the exiles. … As Orthodox Jews, we look to the past to try to process this information, but it can be very challenging because these events, while they exist in our texts, are embedded in obscure prophesies and other unknown or hidden sources," Taragin tells JNS.org. The *mahzor*, he says, is meant to "decode" these sources.

The book deals head-on with the debate about what prayers should or should not be added to services on Yom Ha'atzmaut and Yom Yerushalayim, and offers commentary reflecting divergent opinions about why or why not to change the liturgies on those days at all.

"One of the major controversies between Orthodox and other sects is the flexibility of the liturgy," says Taragin. "You can be legally and *halakhically* (within the parameters of Jewish law) committed to Israel but not comfortable changing the *tefillah* (Jewish prayer)—that's OK."

In Israel, the spiritual or religious component of these national holidays is often lost to barbecues, fireworks, and plastic hammers. In the Diaspora, the spirit of the holidays can be lost to mediocre celebrations—at best—at JCCs or other venues, explains Yehudit Singer, Koren's book marketing manager. Rabbi Doron Peretz, head of the World Mizrachi Movement in Jerusalem, which partnered with Koren on the mahzor, says he sees the work as "an opportunity to add to the depth of the spiritual experience" of these days. "This book gives expression to seeing Yom Ha'atzmaut not only as of historic significance to the Jewish people, but with a deep connection to *HaShem*," Peretz tells JNS.org.

The religious and spiritual significance of the State of Israel, however, has been a controversial and divisive point among observant Jews—especially in the Diaspora. Arguments about the issue center on the question of whether the founding of the State of Israel is the first step in the Jewish redemption, or rather, something that should be celebrated with a non-Messianic approach.

The *Koren Yom Ha'atzmaut Mahzor* does not shy away from this question. Among the 25 essay commentaries in the book, more than a handful tackle the dilemma. A piece by the late Rabbi Joseph B. Soloveitchik, for example, describes Israel as a gift from God with redemptive potential, but without actually being redemptive in and of itself. An opposing piece by Rabbi Tzvi Yehuda Kook, son of the late Rabbi Abraham Isaac Kook, explains Israel within the Messianic framework and the Jewish people as living today in the middle of the redemptive era.

"The vision of Israel's redemption is revealed in the words of the Torah and the Prophets," begins Kook's essay. "Redemption… is the rejuvenation of the life of the nation. … The Jewish people are once again connected to their rightful place."

In addition to these leaders, several others tackle the theological, philosophical, and halakhic implications of the modern State of Israel. Popular scholar and author Dr. Erica Brown brings it home in her essay, "Yom Ha'atzmaut: Personal Reflections on Diaspora Observance," in which she equates celebrating the holiday in America to "making a birthday party where the guest of honor fails to show up." She also criticizes those who fail to celebrate Yom Ha'atzmaut in the U.S. because of "ideological differences, laziness or lack of creativity."

"It is a slap in the face to this transformational turning point in the development of our people," writes Brown. "It is a diminishment of the spiritual and national center that Israel is for world Jewry, whether as relief and refuge, or as a place where Jews can express their Judaism fully and autonomously."

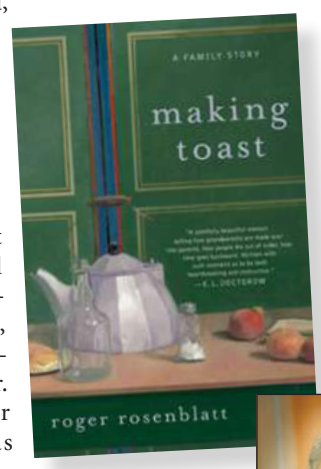
Rabbi Reuven Ziegler, editor of the Koren *mahzor*, says the book should be read "before and after" Israel Independence Day, not just in synagogue during the holiday.

"The commentaries and essays are enlightening and inspiring… maybe inspiring enough that people will join us in Israel on this great adventure," he says. ■

Roger Rosenblatt memoir–making grief intelligible

Rachel Urist, staff writer

Roger Rosenblatt's *Making Toast* is a memoir of the year following the death of his 38-year-old daughter, Amy, a pediatrician and mother of three young children. Roger and his wife, Ginny, immediately drive from Long Island to Bethesda, Maryland, to pitch in. They learn from their son, who lives near Amy's family, that her husband, Harris, a hand surgeon, was summoned by the two older children, ages 6 and 4, who found their mother collapsed on the treadmill. "Mommy's not talking," the kids tell him. Though he arrives within seconds, the CPR he administers fails to revive her.



The cause of her sudden death was "due to an anomalous right coronary artery"—meaning that her two coronary arteries fed her heart from the same side. Physical exertion led to increased blood flow that was suddenly cut off. "Her condition," writes Rosenblatt, "affecting less than two thousandths of one percent of the population, was asymptomatic; she might have died at any time in her life."

The grandparents, Roger and Ginny Rosenblatt, become permanent and welcome members of the household. Roger, known to his grandchildren as "Boppo," becomes a specialist in making toast. Ginny, or "Mimi," as she is called by the grandchildren, becomes the children's surrogate mom.

Roger Rosenblatt writes in simple sentences in present tense, with a humility that belies his achievements. To cope with the unimaginable, the death of his beloved, vibrant and vital daughter, he keeps a journal that becomes this memoir. He immerses himself in the here and now, partly to be useful, partly to numb the pain. The grief is overwhelming. It is made tolerable only by submitting to the daily and routine tasks of life—and by recording his thoughts and perceptions.

Rosenblatt leavens this memoir by deftly weaving in the kind of anecdotes normally reserved for *kvelling*—the proud tales of a grandparent. Six year old Jessie demands: "Do your Nutcracker dance, Boppo!," and he swings into his improvised ballet, "the high point of which is when I wiggle my ass like the dancing mice." He becomes so involved with the grandchildren, that the reader might think he is just one more doting grandparent. He is more. He is a gifted man of letters, the author of 17 books and six plays. He won two George Polk Awards, a Peabody Award, and an Emmy for the essays he wrote, during over 25 years of his tenure at *Time Magazine* and *The NewsHour* on PBS. Two of his books, *Kayak Morning* and *The Boy Detective,* were *New York Times* notable books. Others were national bestsellers. *Children of War,* an examination of children's reactions to their experiences of war, won the Robert F. Kennedy Book Prize and was a finalist for the National Book Critics Circle Award. Rosenblatt has a Ph.D. in English Literature from Harvard, where he joined the faculty at age 22. He received seven honorary doctorates and is now Distinguished Professor of English and Writing at Stony Brook University. But Rosenblatt wears his accomplishments lightly. In this book, he offers only a glimpse of his stature by noting, almost in passing, public interviews he is scheduled to conduct with major literary figures. He showers lavish praise on those he most loves and admires: his wife, Ginny, a former kindergarten teacher, and his son-in-law, Harris.

How did this man of letters become "Boppo" to his grandchildren? He explains: "Just before Jessie was born, Amy asked Ginny and me what our grandparental names would be. Ginny chose "Mimi," after her own grandmother. I chose "El Guappo,"—the handsome one—the nickname of an ineffective former Red Sox relief pitcher. The babies could not pronounce El Guappo, thus Boppo." In telling this story, Rosenblatt recalls how his daughter rued the devolution of her father's honorific: "Such a sad story. He thought of himself as the handsome one [El Guappo], but he became a clown [Boppo]."

CREDIT: CHIP COOPER

Roger Rosenblatt

Making Toast is written with sensitivity and astute powers of observation. Rosenblatt mentions an incident in which his son-in-law, Harris, begins to shout when someone steps in to help sweep up a broken glass after he drops it. But Harris never shouts, Rosenblatt tells us. Rosenblatt understands the outburst to mean that the bereft husband is "asserting his authority—not because of a lack of self-confidence, but rather as a way of holding his life together."

For Rosenblatt, writing is the way to hold life together. He asserts that what keeps him from seeking psychological help is this: "What happened to Amy, and to all of us, is real. The monster is real. And while there may be strategies that help Ginny and me feel a little better rather than a little worse, we will never feel right again. No analysis or therapy will change that."

He tells of reviewing *Deaf Sentence,* by David Lodge: "about a retired linguistics professor who is losing his hearing and who is also deaf to life until, against his will, he visits Auschwitz, where the silence teaches him to hear. He reads a letter from a prisoner in the camp to his wife, discovered in a pile of human ashes. One sentence rises up: 'If there have been, at various times, trifling misunderstandings in our life, now I see how one was unable to value the passing time.' As far as I can tell, this is how to live—to value the passing time."

continued on page 18

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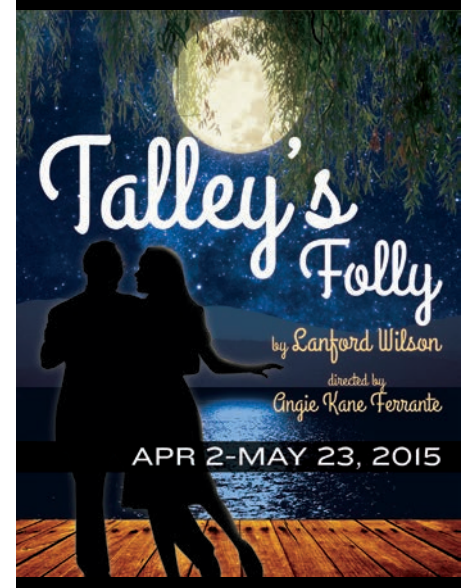

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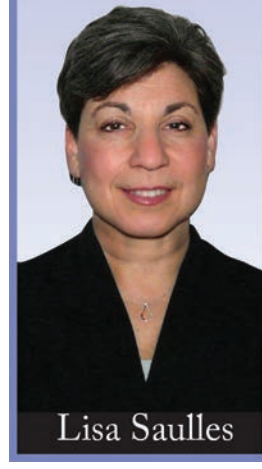

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New "Oz" documentary by lyricist's great-grandson, Aaron Harburg

Sandor Slomovits, staff writer

Probably nearly everyone has seen *The Wizard of Oz*—multiple times. And the song, *Somewhere Over the Rainbow*, has been sung by countless artists in many genres and is one of the most popular and familiar songs of the 20th century. But while the song and the movie are very well known, it's likely that many people would not recognize the name Edgar Yipsel "Yip" Harburg as belonging to the man who wrote the lyrics of that song, and many others. The Harburg name is probably better known in Ann Arbor than in many places, partly because Yip's son, Ernie Harburg, worked at the University of Michigan and was the co-owner of the popular downtown bar/restaurant, the Del Rio. However, it's likely that the name Harburg will become better known, both locally and more widely, in the next few years because Aaron Harburg, Ernie's grandson and Yip's great-grandson, is working on a documentary about his late great-grandfather and about Harold Arlen, the composer who wrote the music for all of Harburg's song lyrics in the *Wizard of Oz*. To see a trailer of the documentary, and/or contribute to the Indiegogo campaign to raise funds to complete the film, go to https://www.indiegogo.com/projects/the-sound-of-oz.

Aaron Harburg, who was born and raised in Ann Arbor, is now a freelance communications specialist who creates video graphics to help companies communicate complex technical concepts quickly and clearly. We met recently at the Washington Street Sweetwater's and talked about his great-grandfather and the making of the *Wizard of Oz*. Yip Harburg was born Isidore Hochberg. Aaron Harburg told me that it's not clear why his great grandfather changed his name, and speculated that it was possibly because of anti-Semitism in the 1920s and '30s, although Harburg certainly doesn't sound not Jewish. "Maybe," Aaron said, "he was just sick of people butchering his name."

WJN: You look too young to have met your great grandfather.

Harburg: Right, he died in 1981, before I was born.

WJN: You're the first one in your family, since Yip, who is interested in the arts.

Harburg: My grandfather Ernie was a social psychologist. My father is a clinical psychologist, and my uncle is a doctor, my other uncle is a social worker, and none of my siblings, with the exception of my younger brother—and this is more recent—have ever attempted to make any career in entertainment of any kind. None of my aunts, uncles, cousins, you name it, none of them

Aaron Harburg

are doing entertainment of any fashion. As far as I know I was the first one to pursue, professionally, entertainment as something to make a living out of.

WJN: When you were growing up, was your great-grandfather Yip a big presence in your family?

Harburg: Absolutely, he was definitely a big presence. It didn't sink into me how wide reaching his work was until much later, but it was always a part of our family. We knew his songs, we had some songbooks of his, I have several of his songs memorized, *Brother Can You Spare a Dime*, and songs from *Finian's Rai*nbow, and of course from *Wizard of Oz*. As a family we would sing them at various family reunions. His presence was definitely felt.

WJN: I never met my grandfather. He died before I was born, but when my father would tell me stories about him, I was often struck by resonances and similarities between my grandfather and me, characteristics that seemed to have skipped a generation, meaning that I didn't see them in my father, but did recognize them in me. Have you seen things like that in your life?

Harburg: Absolutely. Several years back I read the book that my grandfather Ernie wrote with Harold Meyerson, *Who Put the Rainbow in the Wizard of Oz*? When I was reading that book and they would describe aspects of Yip's personality, there were some things in particular that I definitely resonated with, could see that existing in me. Obviously the tendency to go for something more artistic in general lends itself to that sort of thing. But they talked about how he would just be perpetually sanguine, and being quirky, and that's certainly how some of my friends would describe me. (Laughter) Also, like him, definitely extroverted. I think I'm one of the most extroverted people in my family, and Yip was extremely extroverted.

WJN: You probably don't want to give away too much before the release of the documentary, but as you've done your research, have you come across anything about Yip or Oz that is not common knowledge that you would like to share?

Harburg: You know it's hard to tell what actually will wind up in the final film. But, I think one of the big ones was how Yip came up with just the idea of including the rainbow, because it's not in the Frank Baum book, (the original *Wonderful Wizard of Oz*). It wasn't in any of the scripts of the movie either. The story goes that Yip was out wandering around, racking his brain for these lyrics, I think at this point he'd already heard Harold Arlen's tune, he was trying to think of something to coincide with it. And while he was doing that, one of the gardeners started spraying the garden, and so Yip ran to get out of the way. He was getting wet, and he saw a rainbow (in the spray) and he thought to himself, "If I can just get past the rainbow" and that's when it clicked. That's one of my favorite stories.

WJN: Was that how he and Arlen usually worked, that the melody came first?

Harburg: It's kind of like a big mystery for the most part. Yip has gone on record in various interviews throughout the years saying that it was very much a collaborative process. So much so that it seems that it was blended, where the distinction between lyricist and composer wasn't as clear as we would like it to be. That he would make suggestions to Harold Arlen for aspects of the tune and vice versa. I know for *Over the Rainbow* in particular, he did not give Harold Arlen even a title. I guess for them the title was the last thing that they would do. They didn't want that to influence the tune that Harold Arlen would come up with. So from what I understand, at least for *Over the Rainbow*, and some of the other songs from the *Wizard of Oz* with Harold Arlen, Yip would allow him to write the tunes first and then he'd apply the lyrics to them afterwards.

One of the things that my grandpa Ernie is really insistent on is that Yip did a lot more than just write lyrics. He was actually pretty instrumental in getting Bert Lahr a part as the Cowardly Lion. And there was a lot of other stuff behind the scenes, and some of it hasn't been confirmed, that he did to help things out. For example, the Wizard speech at the end, was originally a song, so that entire thing was actually written by Yip, it was a part of the script. I think that's one thing that a lot of people don't realize that he had some involvement behind the scenes in addition to writing lyrics for the songs. . ■

Making Toast, continued from page 17

This book, *Making Toast,* came to my attention through a friend, who mentioned it as "a book by a friend of mine, Roger Rosenblatt." My friend talked about the book and about sitting *shiva* in the same breath. I assumed that the book would include Jewish customs and symbols. I was surprised when I found, instead, descriptions of the family's Christmas preparations, Easter decorations, and other such observances. The Rosenblatts, says the author, favor child-oriented celebrations. Yet Roger Rosenblatt, however secular, believes in God—the God of James Joyce. This is not a beneficent God. This is a God who doesn't care. Rosenblatt reports that a friend was in Jerusalem when he heard the news of Amy's death. The friend went to the Wailing Wall and kicked it, adding: "F___ you, God!" That, says Rosenblatt, summed things up. But he also believes in getting on with life. Hence the book. Unfortunately, though perhaps not surprisingly, completing the book did not end his mourning. That continues. *Kayak Morning,* written two and a half years after Amy's death, is a meditation on grief. Rosenblatt marvels that no matter how much time elapses, the pain remains profound.

Rosenblatt told a psychologist friend that writing *Making Toast* was a kind of therapy, a way of keeping Amy alive; but after he finished, it was as if she died again. His friend responded: "Grief comes to you all at once, so you think it will be over all at once. But it is your guest for a lifetime."

In the subsequent book, *Kayak Morning,* Rosenblatt wrote: "This morning when I climbed into my kayak and headed out, I knew that I would be going nowhere, as I have been going nowhere for the past two and a half years. But my love for my daughter makes somewhere out of nowhere. In this boat, on this creek, I am moving forward, even as I am moving in circles. Amy returns in my love, alive and beautiful. I have her still."

Why read about such sorrow? Because in filtering his private tragedy into this memoir, Rosenblatt has created a thing of beauty. It is comforting, edifying, uplifting. Not only do we see the practical and beneficent effects of love showered by grandparents on their grandchildren and son-in-law, we also see why writing is important. Rosenblatt, who has long taught creative writing, consolidates and confirms his conviction that the point of writing is to make suffering endurable and love possible. In his 2011 book, *Unless It Moves the Human Heart: The Craft and Art of Writing*, he writes that if one can rise above all the suffering, injustice and evil in the world, if one can make grief intelligible, if one can make it all beautiful and thus lovable, then life is worth living. He posits that by affirming life through writing, one makes a contribution to the world. With this book, he proves his thesis. ■

New Sussman cookbook perfect for Shavuot

Mary Bilyeu, staff writer

Max and Eli Sussman are back with another cookbook, their fourth: *Classic Recipes for Modern People*. Nephews of Ann Arbor's own Ron and Lonnie Sussman, they are, of course, a part of our extended Jewish family and we all take enormous pride in their accomplishments.

From being named in recent years as semi-finalists for James Beard Awards (considered the Oscars of the food world) to their plans to open an as-yet-not-publicly-named restaurant featuring Middle Eastern-inspired cuisine, we follow their culinary adventures and their numerous successes.

We long to have them cook a meal for us, so we can enjoy the real thing rather than only drooling over pictures and hearing tales of fabulous feasts.

Noted for hip, contemporary dishes, New York City-based Max and Eli are among the most creative and praised chefs in the country. A lot of the food they make is just fun to eat, served with generous doses of whimsy and sass.

Max and Eli are very serious about food, but don't seem to take themselves very seriously. They color outside the lines, letting inspiration lead the way. Their only rule is that food "should taste amazing." They write that "there's no preciousness for us when it comes to food. Leave no food item unmessed with."

Classic Recipes for Modern People was just published in March. In it, Max and Eli offer updated dishes from their own childhood in the Detroit area, as well as beloved favorites from those who did not "grow up white, Jewish, and suburban," who "therefore might not have the same idea of what defines a classic dish" as the Sussmans did when younger.

French "classiques," t.v. dinners, international specialties, breakfasts and desserts are all served up with flair and fun. A gefilte fish terrine is "topped with smoked salmon, yielding a more beautiful layered dish that will have your guests asking which French chef trained you and not asking which fish market exploded in your living room." The hash brown omelet turns things inside out as Max and Eli ask, "Who says an omelet must be made of eggs?" They use the potatoes as a crust while fried eggs become the filling. "What you are experiencing and tasting here is innovation," they write.

This is, clearly, the perfect book to rely upon for Shavuot recipes. Because at Shavuot, we celebrate the Torah—our standby, our rock. Our classic.

But if we don't read it with a fresh perspective each cycle, or approach it with an open mind for new insights as we study, then it becomes stagnant and boring. We should be renewed and refreshed by Torah and by the holidays, not faced with a plate - whether literal or figurative - of stale leftovers, the same ol' thing over and over again.

As Max and Eli have deconstructed and reconstructed so many beloved dishes —roasted chicken, pot pie, meatloaf, Salade Niçoise, patty melts, and fondue among them—so, too, should we take Torah and look at it through a new framework each time we encounter it. Whether reading on an annual or a triannual cycle, learning in a group, or studying independently, we should not be bringing our current selves to the Torah and still relating to it as we did when we first heard it, or as we experienced it at the last reading.

All of us should be reviewing, reassessing, and re-evaluating Torah. New perspectives and hard-earned wisdom should be applied, such that we reinvigorate our relationship with it.

Torah, obviously, can't be tampered with. But it can be reinterpreted as we learn and grow and mature. It offers classic stories for modern people, to paraphrase the Sussmans' titl—traditional teachings still relevant in contemporary times, familiar favorites to be served with fresh inspiration. Torah should be as essential and pertinent to us now as it was to the ancients.

At Shavuot, as we celebrate the gift of Torah, and as it is with Max and Eli's recipes: "Everything old is new again." ■

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1/4 pound blue cheese, crumbled
½ pound shallots
2 cups vegetable oil
Ridged potato chips for serving

In a bowl, combine the sour cream, mayonnaise, buttermilk, dill, chives, parsley, onion powder, garlic powder, salt, and paprika and stir to mix well. Fold in the blue cheese.

Using a mandoline, slice the shallots into thin, even rounds about 1/8 inch thick.

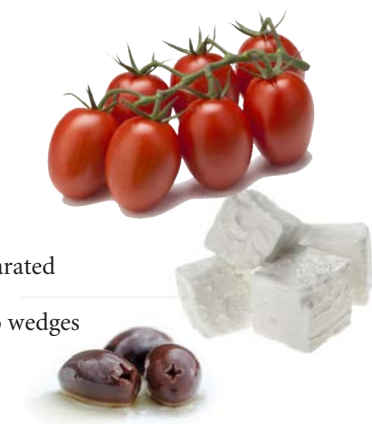
In a saucepan, heat the vegetable oil over medium heat to 325°. Add the shallots and fry until deep golden brown, about 10 minutes. Using a slotted spoon, transfer to paper towels to drain.

Sprinkle the shallots over the dip and serve with the potato chips for dipping.

Yield: 4 servings.

Detroit Greek Salad

"The Detroit Coney Island-style Greek salad is a thing of simply beauty. Iceberg lettuce, beefsteak tomatoes, and cukes provide crisp freshness, and the dressing and olives deliver the acid that every dish needs. It's a hearty, working-class salad that everyone can love. Not too stuffy, not too cute .... So how to improve on such an iconic Coney classic? Sometimes it's the small things in life - like a deep-fried cube of feta cheese and roasted tomatoes— that can just make everything right in the world."



6 plum tomatoes, quartered lengthwise
½ cup plus 1 tablespoon extra-virgin olive oil
Kosher salt
1/4 cup all-purpose flour
2 large eggs, beaten
1/4 cup panko bread crumbs
½ pound feta cheese, cut into 1-1/2-inch pieces
3 tablespoons red wine vinegar
1 head green leaf or baby red leaf lettuce, leaves separated
½ cup pitted Kalamata olives
1 or 2 beets, boiled until tender, peeled, and cut into wedges
½ red onion, thinly sliced
1 cucumber, cut into 1/2-inch dice

Preheat the oven to 375°.

In a bowl, toss the tomatoes with 2 tablespoons of the olive oil and ½ teaspoon salt. Transfer to a rimmed baking sheet. Roast until the tomatoes are dark brown, have dried out on the outside, and are slightly leathery, about 45 minutes. Set aside.

Meanwhile, put the flour, eggs, and panko into separate bowls. A few at a time, toss the feta pieces in the flour, then coat with the eggs, and finally coat completely with the panko, shaking off the excess after each step. Refrigerate until ready to fry.

In a blender or food processor, combine half of the tomaotes, 5 tablespoons of the olive oil, the vinegar, and ½ teaspoon of salt and blend until smooth. Set the vinaigrette aside.

In a frying pan, heat the remaining 2 tablespoons olive oil over medium heat. When the oil is hot, add the feta and cook, turning as needed, until golden brown on all sides, about 3 minutes. Transfer to paper towels to drain.

In a large bowl, toss together the lettuce, olives, beets, onion, cucumber, the remaining tomaotes, and the vinaigrette. Garnish with the feta.

Yield: 4 to 6 servings.

Preserved Lemon Key Lime Pie

"This recipe, with its 7UP lemon-lime-inspired twist, is Eli's favorite pie dessert. There's something so quintessentially dineresque about it that reminds him of the 1950s. That's his favorite decade because he loves the idea of being a Greaser from the wrong side of the tracks and taking the head cheerleader out for burgers and milk shakes while everyone else in the diner looks on disapprovingly. Rebel with a cause. And that cause is eating pie."

2 cups graham cracker crumbs
½ cup granulated sugar
4 tablespoons unsalted butter, melted and cooled
2 14-ounce cans sweetened condensed milk
2 large egg yolks
1 cup Key lime or regular lime juice
1 cup crème fraîche
2 tablespoons finely diced preserved lemon
1 cup heavy cream
1 lemon, for zesting
2 tablespoons confectioners' sugar

Preheat the oven to 375°.

In a bowl, stir together the cracker crumbs, granulated sugar, and butter. Press the mixture firmly onto the bottom and up the sides of a 9-inch pie pan. Bake until browned, about 20 minutes. Transfer to a wire rack and let cool to room temperature.

Reduce the oven temperature to 325°.

In a large bowl, whisk together the condensed milk and egg yolks until well blended. Add the lime juice and mix well, then fold in the crème fraîche and preserved lemon. Pour the filling into the cooled pie shell. Bake until the filling is set like a custard, about 15 minutes. Transfer to a wire rack to cool, then refrigerate, uncovered, for at least 4 hours or up to overnight.

When ready to serve, place a metal bowl in the freezer for 10 minutes. Remove the bowl, pour in the cream, and whisk until soft peaks form.

To serve, cut the pie into slices, transfer to individual plates, and top each slice with a dollop of the whipped cream. Grate a little lemon zest on each slice, then finish with a sprinkle of confectioners' sugar.

Yield: 6 to 8 servings.

Calendar

May 2015

Friday 1

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Symphony Chamber Concert: JCC. Enjoy chamber recital music by Ann Arbor Symphony Orchestra musicians and guests. Hour-long concerts open to listeners of all ages. Wind, string and brass soloists and ensembles combine programs including freshly minted pieces along with time-honored classics. Concert is preceded by dessert and coffee at 1 p.m. Concerts begin at 1:30 p.m. For information, contact karenfreedland@jccfed.org or phone 971-0990.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 2

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 3

6th Grade Bar/Bat Mitzvah Family Series: BIC. 9:30 a.m.

8th Grade Graduation: BIC BIRS. 11:15 a.m.

Baseball Outing: BIC Men's Club. 1 p.m.

JCC Scouts of Ann Arbor: JCC. The JCC's Scouting program is first and foremost a skill-building program. Girls and boys in grades k-8 learn new skills not easily found in school or other clubs. Scout members will receive a badge collector to collect badges as skills are mastered. For information, contact ethankrasnow@jccfed.org or kcohoon@jccfed.org or phone 971-0990. 1–5 p.m. *Sundays.*

Kadima: TBE. Off-site. 6–8 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 4

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*

Shalom Gever: TBE. 4–8:30 p.m.

Tuesday 5

Tuesdays at the JCC: SPICE Programs, JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. $12/members; $14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. $4 per session or 3 monthly sessions for $10. 10 a.m. Homemade dairy lunch buffet. $3 per person; Noon. Games and activities with mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. *Tuesdays.*

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. Shedding a light on the mysteries surrounding biblical interpretation. How do we know our interpretation is true? If true, why is it subject to differences of opinion? With so many interpretations to choose from, how do we know which one reflects its original intent? Discover the elegance of the "source code" upon which the Torah law is built; enjoy reasoning, debate and arguments of the Talmudic dialectic; get glimpse of the sophistication behind the Jewish religion. 9:30 a.m. and 7:30 p.m. *Tuesdays.*

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café, first floor of UM Michigan League, 911 North University Avenue. All levels and ages welcome to join conversation in *mame-loshn,* Yiddish. For information, phone 936-2367. 1:30–3 p.m. *Tuesdays.*

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 6

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Hebrew 100: TBE. 5:30–6:30 p.m.

Thursday 7

Thursdays at the JCC: SPICE Programs, JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. $12/members; $14/non-members, 9:30 a.m. Energy Exercise with Maria Farquhar. Low impact exercise in a supportive environment. $4 per session or $10 for 3 sessions per month, 10 a.m. Current Events, 11 a.m. Homemade dairy lunch buffet. $3 per person, Noon. For information, contact Leah Zaas at leahz@jfsannarbor.org. *Thursdays.*

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Lag B'omer Picnic: Chabad. Picnic dinner of hot dogs, salads, drinks. Fun programs and prizes for children and adults. Contact Chabad for details of time and location.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. For information or to request a ride, contact Laura at a2rikud@gmail.com, phone 395-4223, or visit www.a2rikud.org. *Thursdays.*

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 8

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Classical Reform Shabbat Service with Kol Halev/ Birthday and Anniversary Celebration at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Shabbat Morning Service: Ann Arbor Reconstructionist Congregation. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings — includes Torah service and discussion led by Rabbi Michal Woll. . For more information, call 845 2361 or email Rabbi Michal at ravmichal@aarecon.org JCC 10 a.m.–noon

Saturday 9

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

6th Grade Shabbat Morning with the Rabbis: BIC. 9:30 a.m.

Shabbat Morning Service: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings, including Torah service and discussion. Led by Rabbi Michal Woll. For information, phone 845-2361 or email ravmichal@aarecon.org. Held at the JCC. 10 a.m.–Noon.

Tot Shabbat: BIC. 11:15 a.m.

Mini Minyan: BIC. 11:15 a.m.

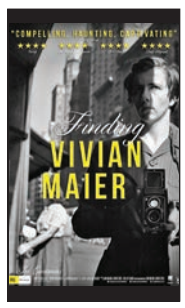
Bonfire: TBE TNT. Off-site. 8:30–10 p.m.

Shabbat services: *See listing at the end of the calendar.*

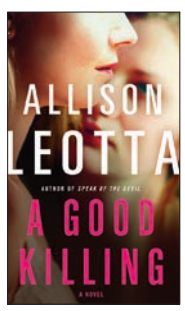
aadl.org

event highlights at the
Ann Arbor District Library

Events will take place in the Downtown Library Multi-Purpose Room.



FILM | **Oscar Nominated Documentary 'Finding Vivian Maier'** (NOT RATED)
Wednesday, May 6 | 7–8:30 PM
This intriguing documentary shuttles from New York to France to Chicago as it traces the story of the late Vivian Maier, a mysterious career nanny whose previously unknown cache of 100,000 photographs earned her a posthumous reputation as one of America's most accomplished and insightful street photographers.



Award-Winning Mystery Author Allison Leotta Discusses 'A Good Killing'
Friday, May 15 | 7–8:30 PM
Allison Leotta creates compelling and thrilling fiction based on her real-life experience as an Assistant U.S. Attorney in Washington, DC, where she handled sex crimes, domestic violence, and crimes against children. Her new Detroit-based novel, **A Good Killing**, finds her heroine sex-crimes prosecutor coming home to save her sister from a murder charge.

Dave Menzo Record Release Concert
Saturday, May 16 | 4–5:30 PM
Musician **Dave Menzo** explored an exciting concept for his new album "Shhh...". Every instrument played on the album came from AADL's Music Tools! This unusual collection allows Library cardholders to check out drum machines, synthesizers, guitar pedals, and other instruments. Hear Dave perform live versions of tracks from his album!

For more information on events, visit aadl.org

Sunday 10

Planning Session: BIC Men's Club. 9:30 a.m.

Kol Halev TBE. 6:15–7:45 p.m.

Monday 11

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*

Russ Collins Film Discussion Group: JCC. Join Russell Collins, executive director of the Michigan Theater and co-host of WEMU's *Cinema Chat* for a lively discussion of movie plots, characters and the unique cinematic elements that send subtle messages to viewers. Films selected will include popular blockbusters, independent films, thought-provoking dramas, intense thrillers, and more. Refreshments provided. For information or to register, contact karenfreedland@jccfed.org or phone 971-0990.

Shalom Gever: TBE. 4:30–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Tuesday 12

Tuesdays at the JCC: SPICE Programs, JCC Adult Programs. *Tuesdays. See May 5.*

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See May 5.*

***Yidish Tish* (Yiddish Conversational Group).** 1:30–3 p.m. *Tuesdays. See May 5.*

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See May 5.*

Wednesday 13

Shalom Gever: TBE. 4:30–8:30 p.m.

Hebrew 100: TBE. 5:30–6:30 p.m.

Thursday 14

Thursdays at the JCC: SPICE Programs, JCC Adult Programs. *Thursdays. See May 7.*

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See May 7.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See May 7.*

Friday 15

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 16

Brotherhood Breakfast: TBE. Off-site. 8:30–10 a.m.

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 17

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 18

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*

Shalom Gever: TBE. 4:30–8:30 p.m.

[E]met: An Honest Conversation about Death. TBE. 7–8:30 p.m.

Tuesday 19

Tuesdays at the JCC: SPICE Programs: JCC Adult Programs. *Tuesdays. See May 5.*

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See May 5.*

***Yidish Tish* (Yiddish Conversational Group).** 1:30–3 p.m. *Tuesdays. See May 5.*

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See May 5.*

Wednesday 20

Lunch and Learn: BIC. Noon.

Mahj: TBE. 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Hebrew 100: TBE. 5:30–6:30 p.m.

Thursday 21

Thursdays at the JCC: SPICE Programs: JCC Adult Programs. *Thursdays. See May 7.*

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See May 7.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See May 7.*

Friday 22

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/Confirmation at 7:30 p.m.

Special Fourth Friday Shabbat and party to honor Rabbi Michal: AARC. Musical Kabbalat Shabbat services are open to all community members and will be led by Rabbi Michal Woll. Services are followed by a vegetarian potluck dinner, and post dinner klezmer and dancing. Pizza nosh for children and childcare provided during services from 6:15–8 p.m. Reservations requested for pizza and childcare. Call 445-1910 or email info@aarecon.org. JCC 6:30–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 23

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

T-Shirt Shabbat: BIC. 9:30 a.m.

Food Gatherers R&R: TBE. 10 a.m.–Noon.

Tot Shabbat: BIC. 11:15 p.m.

Tikkun Leil Dinner and Study Session: TBE. 7–9 p.m.

Mincha, Maariv and Tikkun Leil Shavuot: BIC. 8:15 p.m.

Shavuos Services: Chabad. Services followed by festive meal and all-night learning. 8:45 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 24

Shavuot Shaharit: BIC. 9:30 a.m.

Shavuos Morning Services: Chabad. Services followed by annual festive dairy meal. Children invited to come to hear the Ten Commandments and for an Ice Cream Social. 9:45 a.m.

Shavuot Yizkor Service: TBE. 1–2 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Shavuot Mincha: BIC. 7:30 p.m.

Shavuos Afternoon and Evening Services: Chabad. 8:40 p.m.

Monday 25

Shavuot Shaharit: BIC. Including Yizkor. 9:30 a.m.

Shavuos Morning and Afternoon Services: Chabad. Including Yizkor Memorial Services. 9:45 a.m.

The Ark 50 FOLKIN' YEARS 1965 2015

Thursday, 5/28, 8 pm
Raul Malo
A Benefit for The Ark!
*Tickets through The Ark's business office at
734-761-1800

Saturday, 5/30, 8 pm
Judy Collins
Folk's beloved legend in a rare intimate show

An Evening with
Jeff Daniels
Sunday, 6/14, 7:30 pm
A Benefit for The Ark!
*Tickets through The Ark's business office at
734-761-1800

Wednesday, 6/24, 8 pm
Kurt Elling
"The most remarkable jazz vocalist of his generation"
--The Independent

Tickets for Judy Collins and Kurt Elling at the Michigan Union Ticket Office, The Ark Box Office or theark.org.
734.763.TKTS
316 S. Main, Ann Arbor, MI
www.theark.org

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A BUZZIN' COMPILATION OF CHILDHOOD CLASSICS!

SAT., MAY. 9
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A chock-full musical revue featuring a wide variety of contemporary and classic children's book favorites.

Blue Care Network of Michigan
Domino's Pizza

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Calendar

Shalom Gever: TBE. 4:30–8:30 p.m.
Women's Torah Study: TBE. 7–8:30 p.m.
Men's Torah Study: TBE. 7–8:30 p.m.
Shavuot Mincha: BIC. 7:30 p.m.

Tuesday 26

Tuesdays at the JCC: SPICE Programs: JCC Adult Programs. *Tuesdays. See May 5.*

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See May 5.*

***Yidish Tish* (Yiddish Conversational Group).** 1:30–3 p.m. *Tuesdays. See May 5.*

Tea and Torah on Tuesday—for Women: Chabad. *Tuesdays. See May 5.*

Wednesday 27

Shalom Gever: TBE. 4:30–8:30 p.m.

Board Meeting: BIC. 8 p.m.

Thursday 28

Thursdays at the JCC: SPICE Programs, JCC Adult Programs. *Thursdays. See May 7.*

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See May 7.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See May 7.*

Friday 29

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Worship Band at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 30

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 31

Mitzvah Day: TBE. 10 a.m.–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Spotlight Series: BIC. "Training Future Citizens: Spillover from My Jewish Life to My Professional Life," presented by Jeffrey Bernstein. 7:45 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: AARC. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AARC. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

May 1	**8:16 p.m.**
May 8	**8:24 p.m.**
May 15	**8:31 p.m.**
May 22	**8:38 p.m.**
May 29	**8:44 p.m.**

Aliyah trending, continued from page 14

and more connected all the time, Israel makes more sense as a long-term option for laying down roots. Last year, between 1,400 and 1,500 young adults were among North American immigrants to Israel.

Boomers and young adults were certainly among the crowds at last month's aliyah events, says Yael Katsman, NBN's director of communications and marketing. There was also a diverse mix of religious affiliations in attendance. Among the participating young adults, 65 percent defined themselves as non-Orthodox, and among families with young children, 70-75 percent identified as Orthodox.

Katsman says that "success breeds success." Families who make to Israel it tell their friends, who then want to come as well. During last summer's war between Israel and Hamas, NBN saw no aliyah cancellations—the planes were full, Katsman says. Additionally, she says that while NBN sees European Jews choosing aliyah because of increased anti-Semitism, that does not seem to factor heavily into most North American Jews' decisions to move to Israel.

To accommodate this growth in aliyah, NBN has evolved its events. In 2002, they were dozens of smaller-scale meetings, which the organization still offers. But today, NBN also hosts five "mega events" with aliyah-related seminars and workshops and an Israeli vendor marketplace in Los Angeles, Toronto, Montreal, Miami, and New York. Israeli professionals from a variety of aliyah-related fields—including shippers, accountants, financial planners, insurance, healthcare, real estate, universities, and more—help prospective immigrants to Israel advance their aliyah plans. To date, more than 50,000 North American and British Jews have attended NBN pre-aliyah information seminars. Since its founding in 2002, NBN has assisted more than 42,000 newcomers to Israel.

"In the 1980s, there was a 50/50 chance that someone who made aliyah would still be living in Israel three or 10 years later," says Rosenberg. "Today, three years later, more than 90 percent of the people who made aliyah with Nefesh B'Nefesh are still living here."

Ron Nahshon says he is hopeful about life in Israel.

"Many people say that going to Israel is 'a dream of mine,'" he says. "Then they get a job, have a family, and they look back with regret. It is easy to say you'll do it in the future. It says in Ethics of the Fathers, 'If not now, when?' Sometimes you just have to seize the moment." ■

Above and Beyond, continued from page 15

the Pacific with the U.S. Air Force in World War II. They arrived in Israel in June 1948. In a Tel Aviv bar, they created the logo for the 101 Squadron unit of the Israeli Air Force, scribbling the Angel of Death on a cocktail napkin. Their design is still on Israeli F-16 jets today. Both men were killed when their planes were shot down in separate incidents in July and October 1948.

With the exception of Lenart, whose family members were recent immigrants to the U.S. at the time, the pilots were all second-generation Americans. They were part of the group American Jews who had come from Eastern Europe and other places in the first quarter of the 20th century.

"They were very Americanized and patriotic," Grossman tells JNS.org. "The thrust of that time had been for assimilation. People were still changing their names and distancing themselves from their grandparents. The grandparents' generation spoke Yiddish, the parents' generation spoke some, and then they didn't teach it to their children. By the time we get to our pilots' generation, they were pretty acculturated, and it was also a time of anti-Semitism, so they were standing apart in most cases from their Jewish identity."

Frankel was a bomber pilot in the Pacific in World War II and received the Navy Cross for his heroism in the Battle of Okinawa. He flew 25 missions for the Israeli Air Force as a member of the 101 Squadron before returning to Minnesota.

"I just made up my mind that I was going to do it," he says in the film regarding his decision to volunteer for Israel. "I couldn't live with myself if I didn't do it."

Lenart served in the Marines in the Pacific Theater, then volunteered to fly for Israel and led the Air Force's first combat mission on May 29, 1948, stopping the Egyptians less than 30 miles from Tel Aviv.

"I was born to be there at that moment in history," he says in the film. "It's the most important thing I did in my life." Lenart later helped airlift Iraqi Jews to Israel and became a pilot for El Al Airlines.

CREDIT: ABOVE AND BEYOND.
Poster for *Above and Beyond*

The father of actor Paul Reubens (Pee Wee Herman), Rubenfeld was a former stunt pilot who flew for the British Royal Air Force and the U.S. Air Force. He was one of the first volunteer pilots in Israel, narrowly missing out on the Israeli Air Force's first combat mission when there were five pilots, but only four planes to fly. He flew the next day—May 30, 1948—on a critical mission that stopped the Iraqi Army.

Beyond a retelling of the 1948 war, *Above and Beyond* examines the motivations of the foreign volunteers—who were both Jews and non-Jews. It mines the tensions between the Israelis and the Machal foreign volunteers. It reveals how desperately Israel needed planes and pilots at the time. And in recounting the personal stories of the American Jewish pilots, whose experiences in Israel were life-altering, the film is a story of Jewish identity.

"The tremendous historical, unbearable clash of the Holocaust and the birth of the state of Israel, and the loud cacophony that happened between those two events, shook these pilots into a Jewish identity that they might not have otherwise had," Grossman says.

"The pilots felt it was their duty to help, that it was the right thing to do," says Spielberg. "They found their Jewishness through this process." ■

Above and Beyond *is due for an April 28 VOD release including iTunes, Amazon, Google Play, and other platforms.*

Vitals

Mazel tov

Amy and Andrew Paberzs on the birth of their granddaughter, Evelyn Rose, born on April 5 to parents Anna and Matthew Modansky in Indianapolis.
Madeline Berger on her bat mitzvah, May 2.
Ariel Halpern on his bar mitzvah, May 9.
Noah Greenberg on his bar mitzvah, May 16.
Zachary Weissman on his bar mitzvah, May 16.
Casey Lewis on his bar mitzvah, May 16.
Abigail Weiner on her Bat mitzvah, May 23.
Josh Weiner on his bar mitzvah, May 23.
Etai Smotrich-Barr on his bat mitzvah, May 30.
Ariel Mobius on her bat bat mitzvah, May 30.
Samantha Ruud on her Bat mitzvah, May 30.
Kathy and Steve Rhodes, on the birth of their grandson Adam Rhodes Dietzel, born on April 7 to parents Marjorie Rhodes and Joseph Dietzel.

Condolences

Michael Simon on the death of his sister, Frances Unger, March 22.
Paul Shifrin on the death of his sister, Wendy Shifrin.
James Shayman on the death of his wife, Andrea Kevrick, April 1.
Daniel Green on the death of his sister, Carol Green, April 3.
Terri Mellow on the death of her mother, Norma Weinstein, April 5.
Jackie Moore, on the death of her mother Ilse Doner, March 27.
Jerry Miller, on the death of his mother Matilda Miller, April 3.
Eva Taylor on the death of her husband, Samuel Taylor, April 14.
Martha Sullivan on the death of her husband, Robert Green, also father of Daniel Green, April 13.
Jonathan Levin, on the death of his father Hillie Levine, April 10.
Eva Taylor, on the death of her husband, Sam Taylor, April 14.

Advertisers

Afternoon Delight 9
Amadeus Cafe/Patisserie 2
American Friends of Magen David 13
Ann Arbor City Club 8
Ann Arbor Civic Theatre 20
Ann Arbor District Library 20
The Ark 21
Aunt Agatha's 17
Ayse's Café 9
Bank of Ann Arbor 8
Bennett Optometry 3
Bloom Garden Center 8
Chelsea Flower Shop 9
Dorfman Funeral Home 23
Encore Online Resale 17
Food Gatherers (Grillin') 4
Gold Bond Cleaners 23
Cantor Samuel Greenbaum; mohel 3
Jewish Alliance for Food, Land & Justice .. 4
Jewish Family Services 24
Jewish Federation 16, 24
Joe Cornell Entertainment 16
Mast Shoes 12
Michigan Theater 21
Alex Milshteyn, Howard Hannah Realtors 5
Modern Mechanical 3
MOSA Audiology 17
People's Food Co-op 9
Performance Network Theatre 16
PTD Productions 7
Purple Rose Theatre Company 17
R.D. Kleinschmidt 3
Shutter Booth 2
Pam Sjo, The Reinhart Company 2
Susan Ayer Photography 16
Trusted Loving Care 8
Village Apothecary 2
Zingerman's 23

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JFS Events - Spring 2015

Kids Creating Community: Spring Park Clean Up
Sunday, May 3, 2015 from 2:00 p.m. 3:00 p.m. at the Southeast Area Park (at the corner of Ellsworth & Platt)
To register:
www.jfsannarbor.org/kidscreatingcommunity

Issues for Aging: Shining a Light of Understanding on the "Invisible" Aging and Gay Community
Featuring: Shari Lynn Robinson-Lynk, LMSW, ACSW
Wednesday, June 17, 2015 7:00 p.m. – 8:30 p.m.
Jewish Community Center of Ann Arbor
There is no charge for this educational presentation, but registration is required.
Please contact Leah Zaas at (734) 769-0209 or leahz@jfsannarbor.org

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For more information and to register, visit www.jewishannarbor.org or call Cindy Adams at 734-677-0100.

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